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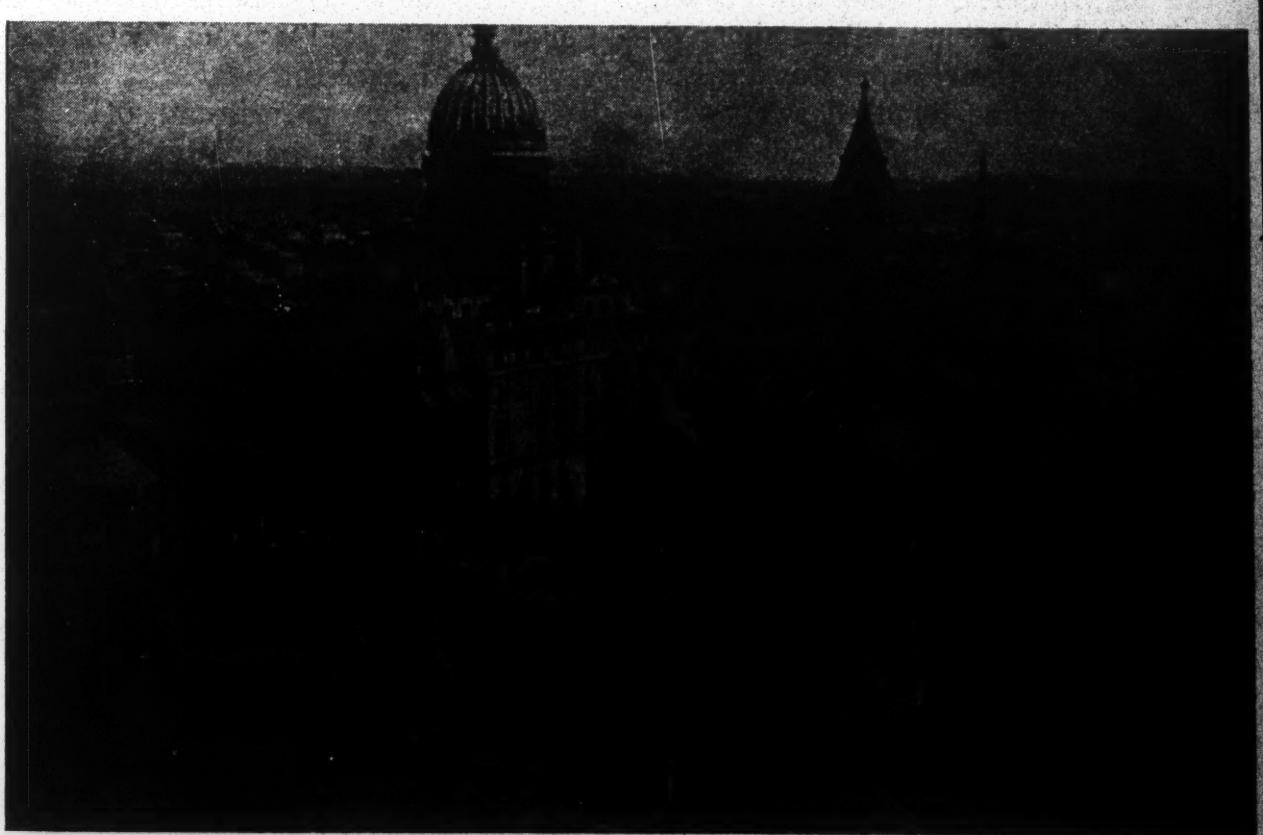
Greensburg, Pa., The Convention City

By Albert H. Bell, LL.D.

THE City of Greensburg, the host of the United Presbyterian Women's General Missionary Convention in June cannot boast of metropolitan proportions or industrial dominance, but it is a city of unusual historic interest and outstanding religious activity. In all these aspects of community life it has an individuality sufficient to distinguish it from other cities of like size and mark its local habitation and name.

With its immediate environment Greensburg has twenty-five thousand people of predominant Scotch, Irish and German antecedents, displaying



BIRDS-EYE VIEW GREENSBURG, PA.

the industry, the acquisitiveness, the mental, moral, educational and religious aspirations that derive from such ancestry. It is a community from which few "to the manner born" desire to uproot themselves, and those who do, carry to their new environment a longing to return, a yearning to renew relationships enjoyed in the past, even if but for a brief home coming. The writer voices this testimonial to his neighbors and friends, gained from an experience of fifty years of professional, educational and religious association.

Greensburg is located on the great Lincoln Highway, thirty miles east of Pittsburgh, and on the main line of the Pennsylvania Railroad. It is the county seat of Westmoreland County. Westmoreland is the mother of the counties of Allegheny that enshrines Pittsburgh, of Indiana, Armstrong, Butler, Somerset and Fayette, all of which robust children have departed to their separate destinies more than one hundred twenty-five years ago. Westmoreland County has a present population estimated at three hundred thousand. It is one of the largest bituminous coal producing counties in the State. In the past forty-five years it has changed from an agricultural to an industrial county. Iron and steel, aluminum, glass, coal, coke and cereal foods are produced in large volume. Three great trunk lines with tributaries, the Pennsylvania, Baltimore and Ohio and the New York Central railroads penetrate the county, and these with the Monongahela, the Allegheny River, and their affluents, furnish abundant transporation facilities.

Greensburg was incorporated as a borough on the 9th day of February, 1799. It was originally called Newtown. In honor of General Nathaniel Greene of Revolutionary fame, the name was changed to Greensburg. When the county was erected in 1773 the Courts were held at Hannastown, three miles north. That village was raided and burned by the Indians. The county seat was established at Greensburg in 1785. The following year the log court house and jail were built upon the site of the present Court House, which is the fourth in succession to the original structure. Greensburg was greatly endangered by the turbulence of the Whiskey Insurrection. These outbreaks were tried and punished with fearless courage by Judge Alexander Addison, a Scotchman trained for the ministry, who afterwards became a distinguished lawyer and the first judge of the district, learned in the law.

Among the early officers of the Court was General Arthur St. Clair, who served as Prothonotary. This brave, able, but unfortunate officer of the Revolution and later Indian wars for a time resided in Greensburg. A man of considerable fortune, he expended a large part of it in financing his campaigns, for which he was never reimbursed by the Federal Government. He was sold out by the sheriff and died in poverty near Ligonier. He was buried in the St. Clair Cemetery in Greensburg. His monument, located in that old cemetery in the heart of the City was erected by the Masonic Fraternity. Pregnant with reproach to an ungrateful Country is the inscription it bears: "The earthly remains of Major General Aurthur St. Clair are deposited beneath this humble monu-

ment which is erected to supply the place of a nobler one due from his country. He died August 31st, 1818 in the 84th year of his age".

The Bar of Westmoreland County, mostly resident in Greensburg, has one hundred eighty members. Three Judges preside in the Court of Common Pleas and one Judge in the Orphans' Court. The County comprises a Congressional and Senatorial district and is represented by five members in the House of Representatives. Among the distinguished lawyers who rose to official positions, all now dead, were Edgar Cowan, United States Senator, A. G. Marchand, Henry D. Foster, Jacob Turney, Welty McCullough and Edward E. Robbins in Congress, Richard Coulter, Justice of the Supreme Court and John B. Head, Judge of the Superior Court of Pennsylvania, and James S. Beacom, State Treasurer. Curtis H. Gregg, ex-member and Adam M. Wyant, present member of Congress both of whom survive.

Churches. The City has three Presbyterian Congregations, one United Presbyterian, three Reformed, three Lutheran, two Methodist Episcopal, one Baptist, one Disciple, one United Brethern, one Church of the Brethren, three Roman Catholic, one Protestant Episcopal, one Christian Science, and three colored Congregations. It can be truthfully said that Greensburg is a fairly good church going community.

Among its hotels are the "Penn Albert", the Convention headquarters, a recently constructed thirteen story building of large capacity, and the "Rappe" hotel.

THE PENN ALBERT HOTEL, GREENSBURG, PA.
Headquarters of the W. G. M. S. Convention.

Education. Upon a commanding hill overlooking the City is Seton Hill College, a classical institution of high scholastic quality with magnificent equipment, under the control of the Roman Catholic Church. The excellence of the institution makes its appeal to Protestants as well as to Catholics. The City has a school population of 4250 pupils accommodated in ten Ward schools and a million dollar high school, nearly all of which are modern in construction and equipment. The High School has upwards of 1200 pupils with a faculty of 53 instructors, with classical,

scientific, general, commercial and vocational departments. There are 92 grade teachers and supervisors. The annual expenditure for education in the City is four hundred fifty-seven thousand dollars.

Banks. The City has five banks and trust companies, all prosperous with combined resources of $26,724,-056.00, with additional trust resources of $9,454,644.00.

Within two and one-half miles is the recently established Pittsburgh Airport, one of the principal ports of call on the east and west air lines. The industrial plants are Walworth Company, brass and iron fittings employing 1600 employes; Railway and Industrial Engineering Company, Railway appliances; Witt-Humphrey Steel Company, iron and steel products; Porcelier Company, china products; Hempfield Foundries Company, mine equipment; Keystone Clay Products Company, brick; and Greensburg Glass Company, tableware.

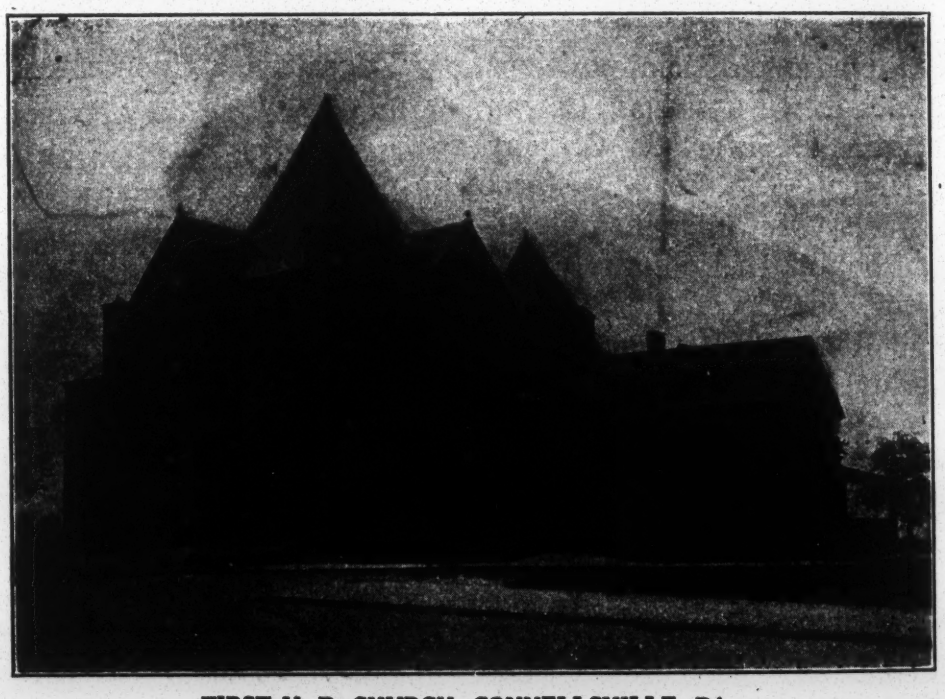
The Convention City bids a hearty welcome to the delegates and gives assurance of the interest and sympathy of its people in the great philanthropies carried on by the Women's General Missionary Society.

Our Hosts—Westmoreland Presbytery

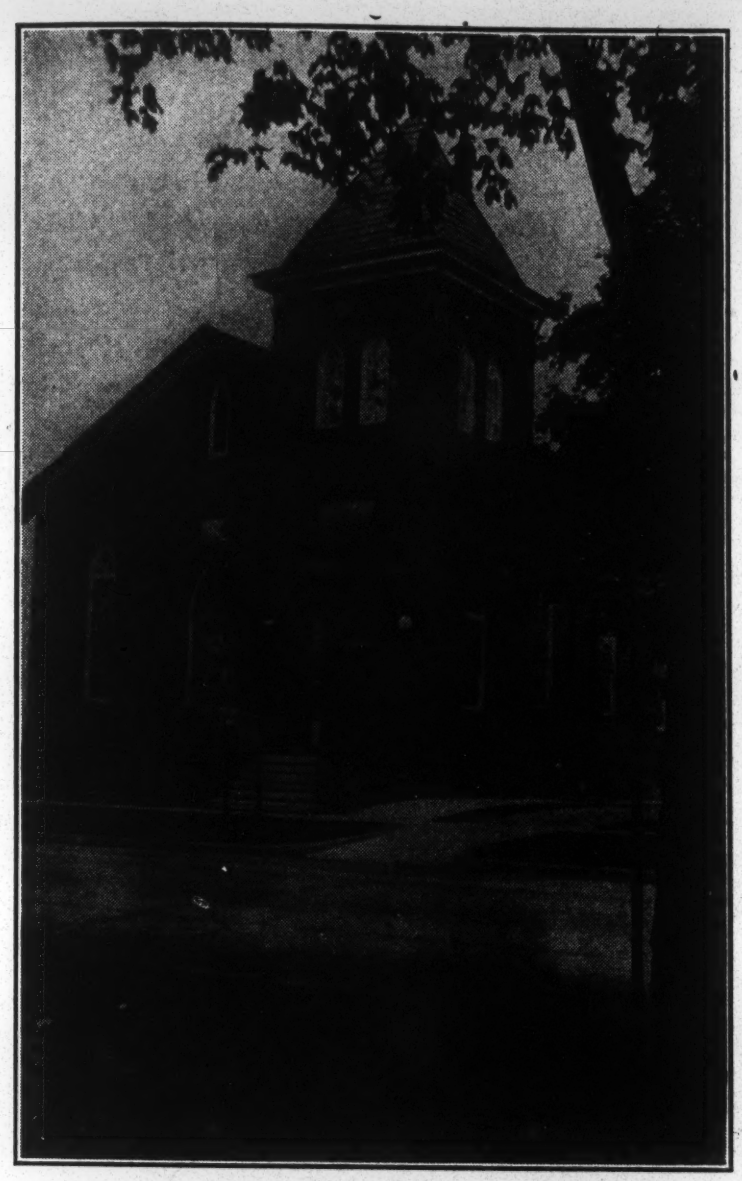
By Rev. Wm. J. McMichael, D.D., Pastor of the Convention Church, Greensburg, Pa.

WESTMORELAND Presbytery acting as host for the Women's General Misionary Convention to be held in Greensburg, Pa., June 13-17, 1930 is located in Westmoreland, Allegheny and Fayette Counties and consists of 32 congregations. All of these extend enthusiastic greetings.

If these congregations are to be considered by age we have first of all Bethel organized in 1781. It stands high on a beautiful knoll just



FIRST U. P. CHURCH, CONNELLSVILLE, PA.
Rev. George R. Krupp, Pastor.



UNITED PRESBYTERIAN CHURCH, LIGONIER, PA.
Rev. J. E. McCall, Pastor.

U. P. CHURCH, MT. PLEASANT, PA.
Rev. A. L. Kenyon, D.D., Pastor.

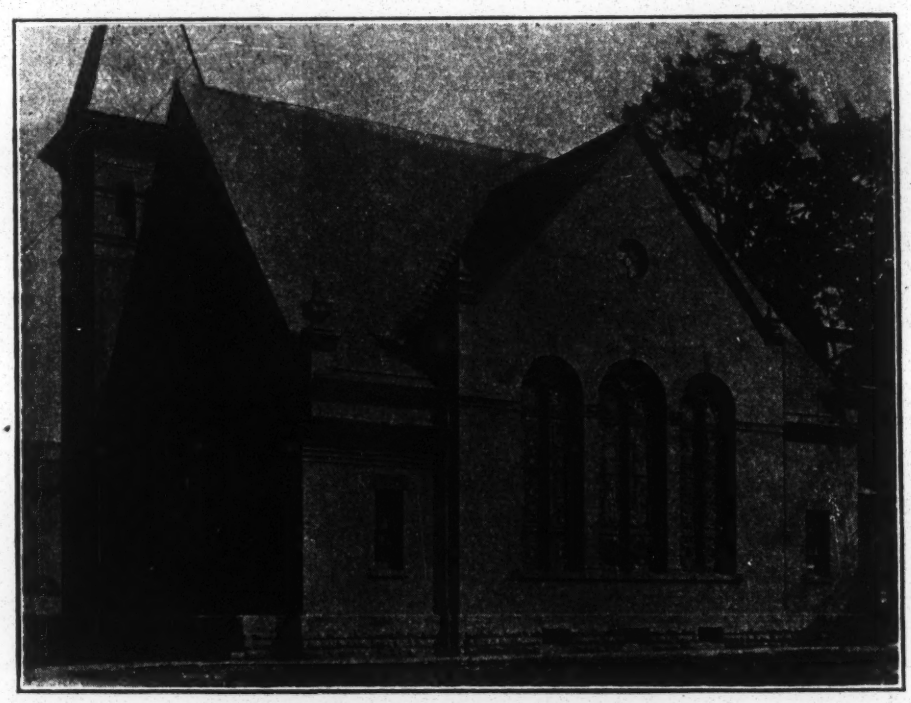
west of Irwin on the Lincoln Highway. With its connections Duffsville and Sewickley organized in 1805 and commonly known as Dr. Mungo Dick's church, it has been pastored for more than a score of years by Rev. W. W. Willis who recently has been transferred to New Galilee, Pa.

To the extreme south of the Presbytery we have the Laurel Hill congregation organized in 1791. In recent years this congregation has been supplied by the pastor of the Connellsville Church, Rev. G. R. Krupp. Connellsville a flourishing city congregation is the home church of one of the members of the Women' Board, Mrs. J. French Kerr.

Bethel (Allegheny County) and Fairmount (Donegal County) were both organized in 1801. The former is served in connection with the Wilmerding church which was organized in 1894. The Pastor is Rev. P. M. Gillis.

Fairmount is united in one pastoral charge with Ligonier. The Ligonier valley was for more than fifty years the scene of the pastoral labors of Rev. Joseph Scroggs, D.D., Rev. J. E. McCall is the pastor of the united charge.

Mt. Pleasant lying some 12 miles to the south of Greensburg was organized in 1802. The pastor is Rev. A. L. Kenyon, D.D. He not only is pastor of Mt. Pleasant but also supplies the pulpit of the Scottdale church organized in 1875.



U. P. CHURCH, TURTLE CREEK, PA.
Rev. F. D. Findley, D.D., Pastor.

New Alexander organized in 1805 is located on the William Penn Highway. It is well on in its second century of ecclesiastical life. Rev. D. O. Jack is in charge of the work.

Turtle Creek has but recently celebrated its Centennial Anniversary. It gives no evidence of senility but is holding on its way under the leadership of its pastor, Rev. F. D. Findley, D. D.

Unity Congregation organized in 1833 is a rural church. It has the distinction of having the largest membership roll in the Presbytery. Rev. R. W. Yourd is the pastor.

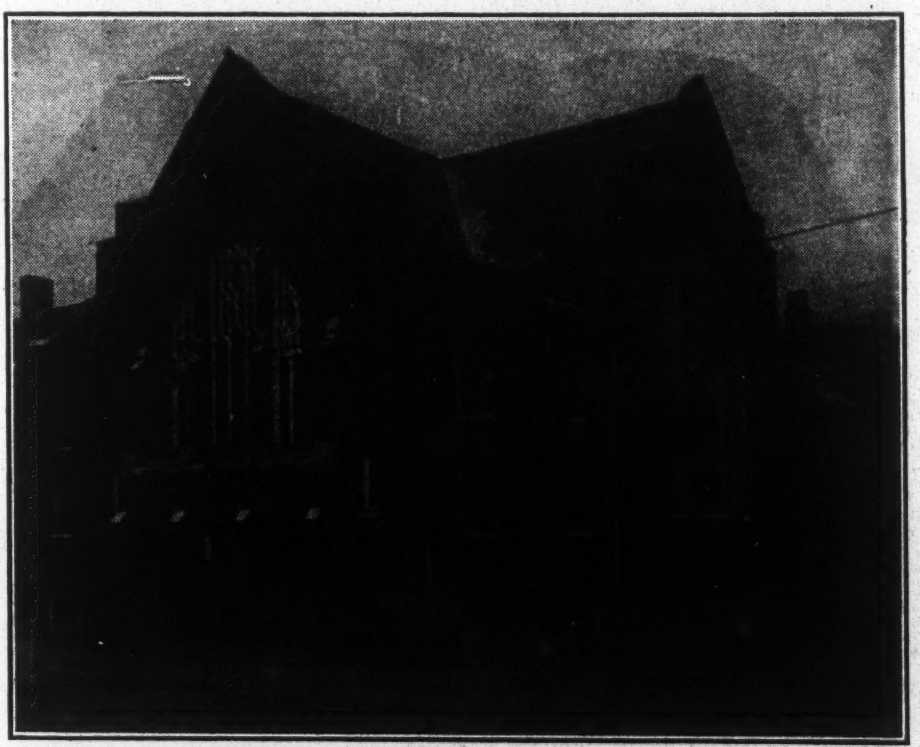
West Newton is still a flourishing church after a congregational life of over four score years. It is located upon the Youghiogheny river above McKeesport as the river flows. Rev. Thos. McKee, D.D. is the pastor.

The First Church of McKeesport was organized in 1851. Its history has been one of growth and vigorous congregational life. It is shepherded by Rev. McElwee Ross, D.D., who in point of years of service is the dean of the Presbytery.

In this connection we call attention to the Atlantic Avenue Church of McKeesport which was organized in 1902. Rev. R. R. Scott who for a term of years labored in our Egyptian Mission is the pastor.

Latrobe congregation organized in 1853 is on the eastern boundary of the Presbytery. With the prospect of a new church before them the congregation is being greatly stimulated. Rev. A. W. Wishart is the pastor.

First Church of Braddock was organized in 1864 under the name of Braddock's Field. Characterized by a spirit of victory rather than defeat it has maintained a vigorous congregational life. Rev. Guy D. Wallace, D.D. is the pastor.



FIRST U. P. CHURCH, McKEESPORT, PA.
Rev. McElee Ross, D.D., Pastor.

Brinton Avenue is a child of the First Church with a congregational existence of more than a quarter of a century. Rev. D. S. Tinker, S.T.D. is the pastor.

Stewart's Station was organized in 1869 and still carries on its work in a field that has greatly changed since its organization. Rev. H. N. Cornes is the pastor.

ATLANTIC AVE., U. P. CHURCH, McKEESPORT, PA.
Rev. R. R. Scott, Pastor.

U. P. CHURCH, IRWIN, PA.
Rev. O. J. Fleming, Pastor.

Pitcairn organized in 1898 lying between Stewart's Station and Turtle Creek has grown into a substantial congregation. At the present time Rev. W. A. Chambers is the supply.

Murrysville organized in 1877 is located on the William Penn Highway. It is now being ministered to by Rev. A. S. Work formerly of our Egyptian Mission.

Irwin ten miles to the west of Greensburg on the Lincoln Highway was organized in 1874. A well-organized and well-housed congregation it prospers under the leadership of its pastor, Rev. O. J. Fleming.

East McKeesport one of the younger congregations is also situated on the Lincoln Highway. It is anticipating with much pleasure the coming of its pastor-elect Rev. Mr. Shane of the Pittsburgh Seminary.

Logan's Ferry on the Allegheny River was organized in 1857. Rev. J. F. Ray, D.D. is serving as Stated Supply.

To the south of McKeesport there are four congregations, Elizabeth on the Monongahela River was organized in 1893 and has had a most substantial growth. The present pastor is Rev. D. R. Turnbull.

Boston and Buena Vista were for many years a united charge. At present Boston has an able pastor in the person of Rev. Mr. Miller. Buena Vista enjoys the ministry of a supply.

At present there are two mission stations in the Presbytery, Monessen with Rev. G. W. Bovard as Stated Supply and Universal with Rev. W. R. Thompson, D.D. in charge.

The host congregation is Greensburg, located on the Lincoln Highway and the Pennsylvania Railroad about 30 miles east of Pittsburgh. This congregation was organized in 1857. The Rev. Jonathan G. Fulton was very active in nurturing this organization through many trying years of its early existence. No pastor was settled until 1873, when Rev. J. B. Jackson was installed as the first pastor. Since then the following have served in the pastorate; Josias Stevenson 1878-1884, J. A. Brandon 1885-1887, Hugh S. Boyd 1888-1892, John A. Douthett 1894-1907, W. J. McMichael 1907-. The congregation anticipates with much satisfaction the privilege of being the host congregation to the Forty-Seventh Annual Convention of the W. G. M. S. Its four missionary societies, The Women's Missionary, The Anna A. Milligan, The Ruth M. Williamson and The Anna F. Stewart are all greatly cheered at the prospect. This congregation is represented in the mission fields by Miss Ruth M. Williamson of Tanta, Egypt and Prof. and Mrs. A. H. Caven of Camp Creek, Tenn.

Westmoreland Presbytery and the city of Greensburg, extend a hearty welcome to the W. G. M. S. Convention.

SYNODICAL CONFERENCE OF THE SYNOD OF THE COLUMBIA, TAKEN AT CORVALLIS, JULY 20, 1925.

Bouquet in center was presented to Dr. W. A. Spalding on that his 75th birthday. Note the number of children in attendance. Most of these are children of the manse.

Cut furnished from Mrs. George Moore Memorial Fund.

HOME MISSIONS OF THE UNITED PRESBYTERIAN CHURCH

United Presbyterian History in the Pacific Northwest

By William Alvin Spalding, D. D., Olympia, Washington.

THE United Presbyterian Church was in the Pacific Northwest six years before it was an organization in North America. That apparent paradox is true because the missionaries sent out to the Oregon country by the Associate, and the Associate Reformed Churches realizing the necessity of union, formed the United Presbyterian church of Oregon in 1852, and did not become a part of the United Presbyterian Church of North America until 1859, one year after the union at Pittsburgh, Pa.

For that reason, our last General Assembly authorized the solicitation of funds to build a Memorial Church at Willamette, Oregon, where the first union was consummated. It is an historic spot and every loyal member of our church should have a part in having it preserved as a memorial for future generations.

A large part of the work of our church in the northwest has been of the utilitarian order. Whether more than in other places I cannot say. But from the very earliest days, when the "Forty-Niners" who had crossed the plains in Prairie Schooners drawn by oxen, had found settlement and begun their mission work until the present time much of the labor has gone to ultimately build up other communions. When Dr. Kendall in buckskin breeches with saddle bags containing Bible and Psalm books, traveled by horse back up and down this coast, preaching the gospel, from British Columbia to California, he planted seed that grew and fruited, but because of the want of United Presbyterian laborers, the fruit, or much of it was harvested by other communions. Since his day the same has been so universally true, that we find all through this territory relics of organizations, and many people with memories of sermons preached, and pastoral visits made that reflect great faithfulness, and should have resulted in more definite statistics, could we have had the workers to follow up, and conserve results of the first planting.

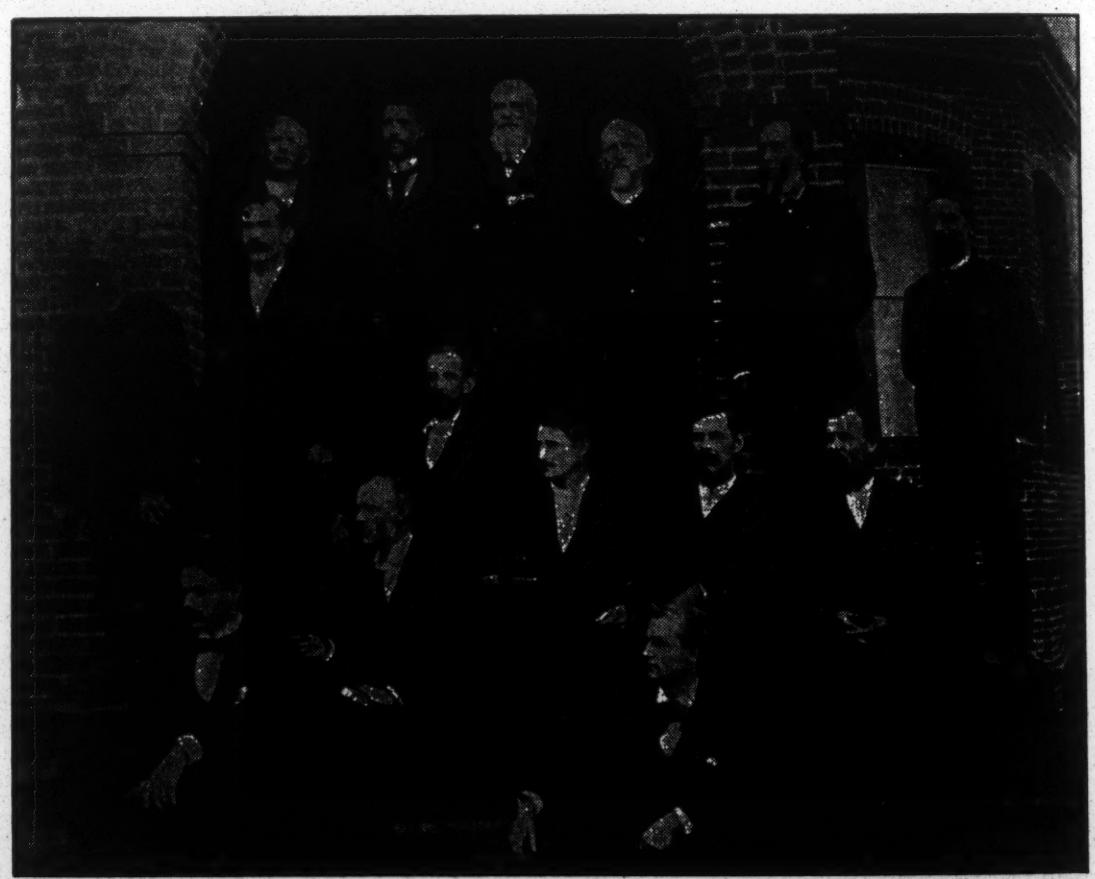
When the United Presbyterian Church of Oregon, in 1859, became the presbytery of Oregon of the United Presbyterian Church of North America, it was a feeble folk numerically. But "there were Giants in those days"—Kendall and Irvine, and Blaine and Miller, and others of the ministry. The family names of Atcheson and McCoy and Maley and Miller and many others yet familiar in the Willamette Valley, give one a faint idea of the sturdy stock which as pioneers represented the quality of the beginning of things.

How we wish that some of them could have written out and transmitted their experiences. Some of them thrilling as anything of foreign mission annals, others of church order,

quite amusing to people of modern ways who know nothing of Church discipline. My connection with the work did not come until 1890; however at that time the Oregon Presbytery still covered the present states of Oregon, Washington, Idaho, and indeed everything else west of the Rocky Mountains, and north of California. My first Synod meeting was at Albany, Oregon. It was called the Synod of the Pacific. I had traveled four hundred miles from Spokane, Washington. Other delegates came from Los Angeles and San Diego, twelve hundred miles or more. Very naturally the question of division was raised, suggesting that California be one synod and the Northwest another.

But we had only one presbytery in this upper country, and the church law required two at least to constitute a Synod. Consequently the little group of three mission stations, Waitsburg, Colfax and Spokane, the last not a year old yet, were shoved off out the home nest to take the responsibility of grown-ups. Four years later, 1895, Puget Sound Presbytery was organized, and the Synod of the Columbia continued with three presbyteries until 1908, when up from the sage-brush plains in the great Snake River Valley there sprang a group of missions, which called themselves the Presbytery of Idaho and to this day we have the four presbyteries in the Synod.

We are presenting herewith a picture, of the second meeting of the synod, or rather of the ministers, that was held in 1893, and was taken on the steps of our old First Church,



SECOND MEETING OF THE SYNOD OF COLUMBIA, TACOMA, WASHINGTON.
Cut furnished from Mrs. George Moore Memorial Fund.

Tacoma. The *first* Synod meeting was held by the direction of the General Assembly in the First Church, Portland, Oregon. Dr. S. G. Irvine of Albany, presiding. I do not know of a picture of that gathering. This 1893 picture consists of: those sitting, Rev. Jas. Welsh in front, Missionary at Olympia, Washington. Then from left to right, Rev. Riley Little, Assistant Pastor Albany, Ore., Dr. W. G. M. Hays, Waitsburg, Wash., Church and Academy, Rev. A. F. Kirkpatrick, First Church Tacoma, Rev. Geo. E. Hawes, First Church, Portland, Ore., Rev. W. A. Spalding, First Church, Spokane, Wash., and Rev. A. M. Acheson, Willamette, Ore. Standing, from left to right, Rev. M. M. Marling, Halsey, Ore., Rev. S. Dell Johnston, First Church, Seattle, Rev. H. F. Wallace, Second Church, Portland, Ore., Rev. H. L. Hood, Shedd, Ore., "Father" J. D. Whitham, retired, living at Olympia, Rev. Jos. Alter, at Warm Spring Indian Mission, Rev. J. I. Frazier, Independent Mission, Seattle, and Rev. T. J. Wilson, out of health, living at Albany, Oregon. There may have been others, I do not recall. Now if you will compare this with another taken of the Synodical Conference at Corvallis, Oregon in 1925, you may form some idea of the development.

Of the fifteen ministers who were present in 1893, ten have passed away from earth. Three, Welch, Little and Hawes, are in another denomination. H. L. Hood is in the Conemaugh Presbytery, and the writer alone is left to tell the tale, and preserve the memory of the northwest. And yet the work goes on with increasing possibilities, as may be seen from the number of young people and children to be found in the conference picture of 1925.

When that first group was taken there were 15 ministers in the synod, fourteen congregations, and about 750 members. The last Assembly Minutes report 41 ministers, 39 congregations, and 4883 members. If any one is curious enough to compare this growth with the statistics of the whole church for the same period, the last thirty-five years, he will find that the development of the church in the northwest has been far from subnormal.

Had we the time and space to analyze the character and quality of the work done in this part of the church there would be some things worthy of note. More than a score of Missionaries, several of them Ministers have gone into the foreign fields from the northwest.

One outstanding Theological Professor, is a strict product of our mission work, by which I mean, that there is no United Presbyterian ancestry back of him. Monmouth College came to this part of the church for an English Professor and we are not ashamed to own her as one of us. I do not know where the Women's General Missionary Society would turn to find one to excel or even match the efficient secretary that we sent them from the northwest. Our Church colleges have always had a good representation in the student body from the Columbia Synod, although we have deplored the fact that we had no church school of high grade to give stimulus in that direction except the few years when the Waitsburg Academy was functioning.

And it would be an endless task to attempt to enumerate the men and women teachers, preachers and workers in all lines of church and welfare work that have gone out to bless the world, and who themselves have been enriched by the lives of those who have had their training in the mission churches of the northwest. The unselfish character of these early and present day workers is quite manifest. Not to mention the sacrifice of home ties and associations, with the opportunities to be found in the more developed east, we find them giving effort and time for planting and nourishing new missions. In the several larger cities, growth has come about by division, rather than by additions with cultivation in one section.

The known conservatism of the United Presbyterian Church may have had some effect in retarding growth. On the other hand the recognized loyalty to the fundamentals of the Gospel, has been the means of attracting a good many of the safe and sane kind of people, and it is beginning to look as if it would be still more and more the case in the future, as we hold to the vital teachings and drop off some of the non-essential peculiarities.

Too much credit cannot be given to the great outstanding official leaders, men of vision, who saw the possibilities and stood by: Dr. A. G. Wallace, Dr. W. S. Owens, J. J. Porter, and Dr. R. A. Hutchison, and the others associated in Home Mission and Church erection Boards. It never could have been done without them.

There never was a time in the history of the church of Christ when the world needed the witness that the United Presbyterian Church has to give more than today. Our careful conservatism, and our loyal liberality seem to fit in peculiarly to the world's need. The danger is that having begun to swing toward a liberalism in some of our usages, that we swing too far, and fail to hold fast to our faith without wavering with regard to the things that are vital and essential.

Growth of The United Presbyterian Church in Southern California

By A Former Presbyterial Missionary

"Paul planted, Apollos watered, but God gave the increase".

OUR beloved church in Southern California has been greatly blessed of God since it began. Many consecrated ministers, many devoted church members, and four women workers, supplied by the Women's Board, have been used of Him to establish it on a firm basis.

It was in 1876 that fourteen United Presbyterians found themselves without a church in Santa Ana, then a new town. They petitioned the Presbytery, then meeting in San Francisco, for help. The Presbytery asked the Board for $500.00, which they received, and the Santa Ana church began its useful career.

In 1883 the Santa Ana Session had

charge of the organization of the First Church of Los Angeles, with fourteen charter members.

By the blessing of God and the help of the church in the East, and the untiring efforts of the consecrated pioneers, the United Presbyterian Church flourished in sunny Southern California, for soon the church of San Diego was founded, then Pasadena, Whittier, Riverside, Beaumont, Redlands, Second Los Angeles, Long Beach, Culver City, Florence Avenue, West 49th Street, Occidental, West Washington and Beverly Vista.

The first Presbyterial Missionary under the Women's Board was Miss Anna Torrence, who was appointed in 1905.

After Miss Torrence married, Miss Irma G. Allen was appointed. Miss Allen organized a Sabbath School which afterward became West 49th Street Church in 1911.

As the city expanded, new opportunities arose, and Miss Allen was sent to work in the new district about Florence Avenue and West 70th Street, and here the Florence Avenue Church was organized in 1914. This community has had a rapid growth and the church has kept pace with it. Florence Avenue Church today is receiving no help from the Board, it has a fine new building, a Sabbath School enrollment of over a thousand and a church membership of 450.

Miss Allen also worked in Culver City Church, which is filling its place most acceptably. Miss Allen was a most efficient and most consecrated woman, beloved of all, and has recently gone to her reward.

The community known as the West Washington district, began to flourish about seven years ago. Mrs. J. P. Tracy, then the Presbyterial Missionary, was assigned to this district. A Sabbath School was started in a small club house, the only available place. Soon the Sabbath School outgrew this place and permission was secured of the management of the new theatre just completed to have the use of the theatre Sabbath mornings for Sabbath School and public worship.

About this time the neighborhood around the Second United Presbyterian Church in Los Angeles had become filled with business houses, etc., making the location most difficult in which to "carry on". Arrangements were made for the sale of the property and the proceeds were used toward buying a location on West Boulevard and West Washington Street for the West Washington Church. A large Sabbath School building was erected and soon after it was occupied the school outgrew this building.

In the meantime our First Church in Los Angeles resolved to seek a new location away from the business center of the city. After due consideration, it was decided that the First Church unite with the West Washington Church, dispose of the city property, and erect another building on the West Washington site, and adopt the name First United Presbyterian Church of Los Angeles. This proved a most happy arrangement, and now the church membership is nearly 800, and the Sabbath School has an enrollment of about 1000, all enjoying adequate quarters in very desirable buildings.

In 1922 our Occidental Church was established in a new locality near

beautiful Occidental College. It has had a steady growth in the promising community. The Sabbath School is now crowding the building.

The youngest church in the Presbytery is Beverly Vista. The Sabbath School was organized in the Public School building in February 1927. By the help of the Boards of the Church, lots were purchased and an attractive Sabbath School building erected, and a manse built. It may be necessary soon to build the church auditorium on the corner lot, for the Sabbath School is fast outgrowing the building.

Mrs. Jennie G. Nicol was appointed to take the place of Mrs. Tracy, who resigned. Mrs. Nicol is now serving in the West 49th Street Church.

A few facts compiled by Dr. George E. Raitt, Synodical Superintendent, may be of interest:

1. Net growth in membership during the last seven years has been 1364 or a gain of 54 per cent. That is an average of 7.7 per cent a year.

2. Net growth in Sabbath School membership has been 2530 or a gain of 110 per cent. That is an average of over 15 per cent a year.

3. Seven years ago our largest Sabbath School had an enrollment of 373. Now we have three Sabbath Schools with an enrollment of more than 500 and one with an enrollment of over 1000.

4. Our contributions to the Budget have increased $6,076.00, a gain of 49 per cent, during these seven years.

5. Seven years ago Los Angeles Presbytery received from the Home Board for missionaries' salaries $8,355.00. This year we are receiving for this same work only $2,900.00. Our contributions to the budget have increased 49 per cent while our askings for help from the Home Board have decreased 65 per cent.

Let us thank our Heavenly Father that He has so abundantly blessed and prospered the United Presbyterian Church in Southern California.

"The Lord hath done great things for us whereof we are glad."

Early Days in San Francisco Presbytery

By Mrs. Jeanette C. Alter, Piedmont, California.

TO Oregon is due the credit of first planting the U. P. banner on the western coast, and it was through the influence of its pioneer missionaries that California was considered as a mission field.

In 1855 a congregation was organized at Napa, California. About two years later a melodeon was introduced—"To improve the praise service of the congregation". It proved however, a high note of discord, resulting in the voting out of the aggrieved minister and the merging of this congregation with the old school Presbyterian communion. Thus ended the first effort to plant the faith and worship of our beloved church in California.

In 1865 Rev. J. T. Cooper was appointed to go and explore in San Francisco, and, if deemed advisable, to organize a congregation, and in 1866 an organization was effected with thirty-four charter members.

Rev. Cooper was followed shortly by Rev. M. M. Gibson, the ruling spirit in our California work. He gave thirty-two years of a noble, self-sacrificing aggressive ministry, laying foundations and building superstructures that endure for the glory of God.

Dr. Gibson explored south 210 miles from San Francisco, stopping at Salinas (part of this journey made by slow stage) and, as a result of this trip, a congregation was organized at Salinas, with Rev. W. H. Wilson as pastor, and in 1869 the Presbytery of San Francisco was organized, its charter members being, Revs. Gibson, Wilson and an elder from San Francisco.

In 1873 Rev. George McCormick was installed as pastor of the church at Salinas. Too much cannot be said in praise of Dr. McCormick's faithful pastorate extending over half a century; of his personal influence which has touched thousands of other lives for eternal good; of his home life enhanced by the gracious winsomeness of wife and daughter. May his life's even-tide be radiant with the assurance of his Master's welcoming words in the home above—*"Well done, good and faithful servant"*.

An organization was also effected in 1873, at Roseville, by Rev. David Morrow, but later became a part of the Presbyterian Church, U. S. A.

In 1874 Rev. Alexander Calhoun organized the congregation at San Jose, serving it devotedly until 1890. It is recorded of him—"He was a born missionary, endowed to an unusual degree with those qualities of head and heart so essential to success in a new and untried field. Both he and Dr. Gibson were called to their eternal home within two months of each other—a severe blow to our little mission band and its work."

This records the beginnings of Home Mission work in San Francisco Presbytery. We are heirs to all that is past, but they and all their sacrifices cannot be made perfect unless we faithfully, aggressively uphold and carry on this initial work so that our successors shall inherit ever increasing advantages that will tell for the advancement of the Kingdom and the glory of Him Who is our King, and Lord of all.

In our Home Mission work "The Romance of Missions" has close claim with that of the Foreign field. It includes heroic sacrifice on the part of the workers; it furnishes many stirring and thrilling incidents, and it demands a hold-on determination under circumstances that try faith and patience to the uttermost.

It is as much Christ's work as can be found anywhere on the round globe, and it meets the determined opposition of the world, the flesh and the devil, of the same kind oft times, as Christ's messengers meet in darkest heathendom.

"Who can measure the spiritual influence of the Home Mission Church in the community? Who can follow the effect of sermons preached and Bible lessons taught upon hearts and lives, not only to those who are still with us, but the much greater number who have come and gone for over half a century?"

(We gratefully acknowledge the aid of Dr. George McCormick of Salinas, and Miss Mabel Benedict of First San Francisco Church, for the loan of valuable papers recounting the history of the early work in San Francisco Presbytery, from which quotations have been gathered—J. C. A.).

Marcia Acheson Hays

An Address given at the Funeral Service of Mrs. Hays.

By Dr. E. A. Bryan, Pullman, Washington.

IT is a privilege to me to have the opportunity of paying a few words of tribute to the memory of the woman whose body we lay away in its last resting place. Hers was a beautiful life, a worthwhile life, a life worthy of imitation. I can never think of Mrs. Hays apart from her sainted husband, Rev. W. G. M. Hays, who was the first pastor of the Pullman church, and who with his wife labored in season and out of season to promote Christianity in this community. Their whole life was so strikingly in contrast with the paganism that today pervades all Christian communities, the paganism which consists of ministering to self, to self-gratification, self-glorification, to the amassing of worldly possessions, forgetting God and the higher life.

I think back to the days of their youth; to Dr. Hays, the fine classical scholar of the old school, the excellent speaker, and the forceful writer; and to his beautiful young wife; who turned their backs on the allurements of the east even in his chosen profession—a city church surrounded by the comforts of home and the touch of loved friends—and turned their faces to the far west.

The Pacific Northwest was not then as now. It was a far-off land with scattered pioneer settlements, devoid of the conveniences of modern life. The railways had just arrived. Schools were few and far between. Churches were yet to be founded. It was strictly a missionary field with all the sacrifices which that implies. Others might be lured to the far west to secure mines of gold and silver, or to grab the dense forests of giant timber and calmly await the day when they could be turned into gold. Some came to get rich lands and seize the opportunity for the monopoly of this or that. All came for the advancement of self, but this young couple with uplifted eyes and steady gaze looked only to the making of better men and women.

In 1886 they took charge of the little church at Waitsburg and began the work of God in that community. Dr. Hays added to his strenuous pastoral duties, the principalship of the academy and the teaching of courses both in Latin and Greek. Besides these, he had an eye to the whole commanding field of the northwest and was a positive force in committing the State four years later on its admission to the union to the side of temperance, good government, and righteousness.

Having well established the Waitsburg church and the Waitsburg Academy, Dr. and Mrs. Hays about 1895 undertook the task of establishing a church in Olympia, the capital of the State, and succeeded in making a good beginning there and in leaving a strong impression on that community. When it had been determined in 1898 that a church in Pullman should be established under the shadow of the State College, Dr. Hays came. There was as yet no congregation, nor did he attempt to

form one until the church was completed to the last detail. But he and Mrs. Hays began their quiet, earnest work and earnest prayer, in the fall in 1898. Soon they were deeply beloved by all those with whom they came in contact.

I never knew a more perfect Christian man than Dr. Hays. Every type of man, good and bad, respected and loved him. As Dr. Hays was with men, so was his beloved wife with the women.

In April, 1899, the congregation came together in the new college church—41 in number. The church and its furnishings were all paid for. Under these two godly leaders, with the blessings of God, its modest work grew. Ten years later it was pointed out that ten per cent of the graduates of the State College to that date were members of this church.

As I sit in my pew on Sabbath I often and often look up to that upper east window which was placed there to the memory of Dr. Hays. You will note that in the center is the head of the Christ. As that benign face seems to look down upon the congregation I am reminded that Christ was likewise the center of Dr. Hay's life and of the life of her whose body now rests so peacefully.

As I look up at the lilies which surround the Christ head—beautiful lilies concerning which Christ Himself, struck by their beauty and purity, said, "Consider the lilies"—I am moved to say that these 36 lilies are none too many to place upon the casket of the deceased, emblematic of the beauty and purity of her own life. And as again I look up to the seven stars which surround the Christ head I know that they are not too many to adorn the crown of glory which surrounds the brow of this Christian woman.

Mrs. Hays has left us. Yet we mourn not as they who have no hope. On this peaceful Sabbath afternoon we may unite in repeating the sacred words.

"Blessed are the dead that die in the Lord."

Pioneer Days in the Willamette Valley

By Miss Elizabeth Irvine, Albany, Oregon.

AS we think of the pioneer ministers and missionaries in the Pacific Northwest we must remember that the term "Pioneer" may be used in two widely differing senses. It may mean the beginnings of work for our denomination, where the church was yet unknown, and in this sense we use it as we speak of our pioneer workers in Seattle and Tacoma, in Waitsburg and Seattle and other new fields.

But in the other sense pioneer days were already past before work was begun in these and other places. Railroads had been built, wagon roads constructed on which bridges took the place of treacherous fords or infrequent ferries. Regular mail service had been established and telegraphic communication was even possible. In many, if not all regards conditions were as comfortable as in many congregations where our work had been long established.

But United Presbyterianism began

its work in the Willamette Valley under quite different conditions. There were times when the word "Pioneer" could well be aplied, not to the work of the church alone but to the whole country. First as to methods of travel: our missionaries or minister had his choice of three ways of reaching his field of labor. He might join an emigrant train of ox-wagons and spend from five to eight months in toilsome travel not always safe from attacks by Indians and always at risk of disease caused by impure water and monotonous and insufficient food. Or he might choose a sea journey and come either by the Cape Horn route or by the Isthmus of Panama; both of these trips were slow and both far from being comfortable. The Isthmus route took less time but our missionary risked the danger of a malaria-infested Isthmus crossing.

When he reached the Willamette Valley he found a land fair indeed, but utterly unimproved—no roads, no bridges, no mail service, no freight service and a place quite devoid of many of the necessities of life.

The earliest representatives of either of the churches that formed the United Presbyterian Church was the Reverend Thomas S. Kendall, who made the long trip across the plains as early as the year 1845. He was not sent as a missionary but felt the call from God to establish Christian work on the frontier, so accompanied by his two motherless little daughters he came and labored long and well. From the time of his arrival until his death in 1870 he was zealous in his work of preaching the Gospel wherever he found a few who could be gathered together and he organized four different congregations which were merged with others when the union was formed.

There were other early workers, notable among whom were Rev. Wilson Blair, Rev. James Worth, Rev. Jeremiah Dick and Rev. David Thompson. All of these contributed in various ways to the founding of the church and to laying a foundation of Christian citizenship in the Willamette Valley.

In the winter of 1850-51 Rev. J. P. Miller and Rev. S. G. Irvine received appointment from the Associate Church to leave their work in the East and to go as "Foreign Missionaries" to Oregon. The Rev. Miller was a settled pastor in Argyle, N. Y., and Rev. Irvine was President of Muskingum College. Both of these men accepted the appointment and as soon as practicable started for the new field. Mr. Miller accompanied by his family chose the Cape Horn route and having a rather quick passage arrived in June and soon after settled in Albany, a very small hamlet of but a few houses. Though he preached in Albany much of the time after his arrival, a congregation was not organized until after the union in Oregon, of the Associate and Associate Reformed churches in 1853. After the congregation was organized Rev. Miller became pastor but in the spring of 1854 was killed in a steam-boat explosion.

Rev. S. G. Irvine arranged to take the Panama route and in the spring of 1851, accompanied by his young wife, to whom he was married after he had accepted the appointment, started on his journey. For some reason he was delayed and during the

summer supplied a mission church in New York City, so that they did not really start until August 26. They arrived October 26. Nearly two weeks were spent in crossing the Isthmus as there were no facilities for crossing except riding on mules. The slowness of the crossing this mosquito infested country resulted in both the young people contracting malaria from which they were slow in recovering.

Very soon after his arrival in the Willamette Valley Rev. Irvine began to hold regular services in various scattered localities but his work centered in what is now known as Oakville Church. He held regular services at two other places but these three places did not constitute his fields; in fact the most of these pioneer preachers who had homes in the Willamette Valley had a field so great that it reached from Puget Sound on the north to California on the south and from the sea-coast on the west to the mountains on the east.

I read in Dr. Irvine's record of his being sent to various scattered places, so that he sometimes traveled on horse-back for days to supply some distant settlement. In August 1853 he was sent by presbytery to preach and look over the field near Olympia, Washington, a journey which at that time took over four days of hard riding each way. Somewhat of the discomfort and peril of the trip may be seen from the fact that when he reached the Columbia River he found no ferry to take him across, so he was obliged to hire an Indian to paddle him across in his "dug-out canoe" while he guided the horse by a halter as it had to swim the river. Such feats as this were not just the exceptional discomforts, for in rainy seasons in winter it was not infrequent that he had to ride his horse as it swam across the swollen streams in order to reach his regular appointments. But such difficulties and dangers did not hinder these men of Pioneer days; they were all "in the day's work", and thus amid strenuous labors the foundations of our work were laid in Oregon.

Nor were pioneer conditions all the hardships that our ministers had to endure. There was inadequate support. By forming and going into the Union, our missionaries cut themselves off from all support from their churches at large. So like Paul they "labored with their own hands" to supply their necessities. Some turned to farming, some to other occupations. Dr. Kendall did some gold-mining; Rev. Worth worked as a blacksmith. Rev. Blain and Dr. Irvine took up teaching but none of them neglected their chief work as they placed the preaching of the Gospel above all else.

Thus they labored with small help. Under great difficulties they laid a good foundation and the day of reckoning will disclose what their reward shall be.

Reminiscences

By Mrs. W. A. Spalding, Olympia, Washington.

A LETTER from our Editor asking for reminiscences of pioneer days, recalled what a lady said to me not long since, "You were not pioneers"! No, not in the sense of coming across the plains in a covered wagon, as did her ancestors to a wilderness country, but in the sense of being *first* workers in a city of Washington for the United Presbyterian Church—yes, in that sense we were pioneers.

The call came through Dr. W. S. Owens, then Home Mission Secretary, at the General Assembly meeting in Buffalo, New York, May 1890, to go as Home Missionaries to Spokane, in the then new state of Washington. The call coming, as it did, unsought and unsolicited impressed us as from the Lord, and after much prayer our decision was made to go.

At that time the Board was not able to help with traveling expenses, and could only pay a salary of one hundred dollars per month. As we turned our faces toward the setting sun Moses' prayer was on our lips and in our hearts, "If thy presence go not with us carry us not up hence".

After a delightful trip through scenes strange and interesting we reached our destination Friday morning, August 8, 1890. The bridges were burned behind us, we had brought our furniture with us, and tucked away in one of our trunks, were copies of the New Bible Songs, furnished us for the work, by our generous Board of Publication.

Spokane, at that time, was a city of nineteen thousand people and, as we thought, with not one person in it who cared whether there was ever a United Presbyterian Church established there or not. But, the way having been providentially prepared, in about three hours after reaching the city, we located a young married couple from Pennsylvania who were anxiously waiting for us, having seen the notice of our appointment in the church papers.

From that day all through our ten years in Spokane that man and his wife, always putting the church first in their lives had more than much to do in getting our church firmly established in that new and growing city.

The congregation was organized November 7, 1890, with twenty-seven members, and, showing the real mission of the church, one of these came from the world and accepted Christ as her Saviour.

From the very beginning the work prospered, the city was new and its founders were anxious to encourage by money and in every other way, any new enterprise, that meant the upbuilding and betterment of their city.

In an interview with the editor of the leading newspaper the next day after our arrival, the missionary was enabled to give publicity to the fact that he was there to STAY, had come to establish a United Presbyterian Church, and to explain what the denomination stood for, as very few had ever heard of such a church.

Dr. Owens' parting words to my husband had been, "You probably will have little preaching to do for

six months, as a congregation will have to be found, as well as a place in which to meet". However, the first United Presbyterian sermon ever preached in that city of Washington under the direction of the church, was preached in the temporary home of the Congregational Church, on Sabbath evening, August 10th, two days after our arrival, and from that time on, services were regularly held every Sabbath, in our own rented room.

The story of the renting of that room is unique. At the Sabbath evening service twenty-five greatly interested people were found who were anxious that the work begin immediately. At the suggestion of those in the meeting the following day our Pennsylvania man with the missionary, secured $60.00 from business men on the street, with which to buy chairs, and table and guarantee rent for organ and room. The rent, $40.00 per month was regularly met by the weekly offering.

As I said, the work prospered, a steady healthy growth, nothing spectacular but all the result of hard self-sacrificing work of the little band working under the name United Presbyterian.

There is so much to tell of those early years, of God's leading, guiding hand, of doors being opened, of prayers answered, of lives that were changed and of lasting friendships formed, but our limited time and space forbid of our telling of these in detail.

There were two important departments of the work, of which I must speak. The Sabbath Schools and the Women's Missionary Society. The original membership of the home school, was four children, two of them our own, and one each belonging to two men who were afterward charter elders of the congregation. The second Sabbath more were added to the roll and from that on through the ten years of our stay that important arm of the church developed and grew.

Through memory's eye we can still see the faces of hundreds of children who through that school received faithful instruction in God's word, and we rest on the promise, "My word shall not return unto me void".

The four original members of that school, are all holding honorable positions in the world, extending the influence of the teaching received in that Sabbath School. One is an ordained Methodist minister, lifting up her Saviour in out of the way places. Another an elder in the church, using his influence for good in the public schools of the great city of Seattle. A third is a teacher in the schools of Spokane, and the fourth is a Registered nurse, ministering to the physical and we believe to the spiritual needs of those under her care. One hundred per cent of the original school still active in His service!

Soon after getting the "Jerusalem" work established we reached out to "Samaria" and organized a mission school, and built a chapel in which to house it at Glendale. The work and material for this neat little church were almost entirely donated.

Ere long another Sabbath school was opened in the extreme eastern part of the city, and a flourishing school conducted near the site of the present Third Church.

In 1895 the Women's Board grant-

ed us a city missionary to help care for these two schools. Miss Margaret J. Stewart came from Philadelphia and proved to be the most untiring, tactful, spiritual, consecrated worker we could have found and the work grew in favor under her administration.

Sometime during the year 1891 a Missionary Society was organized. Such a loyal group of women! They were few in numbers, to be sure, but each one interested, enthusiastic and willing to make almost any sacrifice needed for the work. The women's organized missionary work of the denomination was in its infancy, too, at that time. In 1885 while the writer was president of the Missionary Society at Davenport, Iowa, the minutes of the General Assembly reported only three missionary societies on the Pacific coast, all in California. The next year the number was increased to five, all still in California. Therefore at our organization in 1891 we had no near United Presbyterian neighbors, and a presbyterial society was not very feasible; however in 1892, with only three small congregations in the very young presbytery, one at Colfax with sixty members, Rev. J. H. Niblock, Pastor, another in the village of Waitsburg, with 52 members, Rev. W. G. M. Hays, Pastor, and our own with forty members, each congregation reported a missionary society.

With Colfax sixty miles from Spokane, and Waitsburg about the same distance, and no automobiles at that time, money very scarce, so that railroad travel at five cents per mile was almost prohibitive, these wide awake enthusiastic women were not to be daunted. In spite of these difficulties a meeting of the three societies was arranged for at the central point, to be held during the spring meeting of the Presbytery. In Spokane, after much searching, we secured a three seated democrat wagon and a team of horses, and in the early morning of April 1st, seven of us, as I remember, three men and four women started to drive to Colfax. We had arranged to take dinner with a family belonging to the Spokane Congregation, who lived twenty-five miles on the way. A royal country dinner was waiting us, with rhubarb pie as desert, generously sprinkled with powdered sugar, so it appeared to the eye, but when tasted, it was salt. The daughter of the home thought it too good an opportunity, to let pass to get a real "April Fool" on all these city folks. The joke caused much merriment and in memory I can still see the puzzled face of the host, an old sailor, when he first tasted that pie, and said, "Mother, this tastes like sea weed".

The rest of the all day journey, up and down over the Palouse hills was interesting as it was the first trip over them for most of our company. Our destination was reached before night, and we were a tired though happy group. The program of that meeting is forgotten, but the time of fellowship will never fade from memory. Being out on the frontier twelve years before going east caused us to appreciate every gathering such as the above, and every visit of any one of our own church east or west.

One incident I am passing on to strengthen others' faith in prayer. In erecting our building in Spokane, the Sabbath School part was first

finished, and when we outgrew that, the whole building was completed. When this was done, by the help of the Board, there was no debt. The policy always followed was that of "pay as you go". The building was ready and paid for, and the carpets provided by the women, but there were neither seats nor pulpit furniture, and we thought that we had reached the end of our financial resources. At a called meeting of those interested and after explaining the exact condition the missionary added, "I am at the end of my string, and I don't know what to do next". One good brother immediately said "Let us Pray", and part of his prayer will never be forgotten, it was "Dear Lord, we are thankful that our Pastor is at the end of his rope; now work like Thyself". Surely that prayer was answered. It was impressed upon my husband and me to go to two people, personal friends, but not members of the congregation, and after the matter was presented to them they each promised to pay for one-half the pews, $268.00. We were led by the Spirit, in the same way, to go to a woman outside, who gave the beautiful, substantial, oak pulpit furniture. This gift was a means, in after years, of bringing the donor into the church.

When these donations were announced to the congregation the next Sabbath, a young Scotchman arose and said, "I would like to make a motion, that we give a thank-offering for missions next Sabbath". And if memory serves me right, that little group of people who had been giving to the limit, gave a thank-offering for answered prayers, amounting to something over fifty dollars.

But after all my ramblings, the thrill received, that wonderful Sabbath, that the members of the Committee of Home Missions, enroute to Portland, spent with us, and gave the young organization such an impetus, also money to kalsomime the room, has not been mentioned. Or the greater personal thrill, when after twelve years on this "Foreign Field" I was called "Home" by the Board, they paying the expenses, to attend the W. G. M. S. Convention at Xenia, Ohio, to represent the Home Mission work. Or the thrills received from visits from such leaders of the church, as Dr. A. G. Wallace, Dr. W. S. Owens, Dr. W. J. Reid and family. Can I ever forget when the little three year old daughter of the home sang "Knock on de door" (Bow and adore) and "Lord To my liver make haste" (Lord to deliver make haste), to Will Reid's accompaniment? Not to speak of others, and the inspiration received from messages given by these, some of which are remembered to this day.

The coming to us of the family of the loved recording secretary of the W. G. M. S., and what that family meant to us then, and is still meaning to the Spokane church, although Miss Lillian is the only one now living, has not been mentioned.

Dear Editor, it seems to me that I can hear you say, "Spokane occupied only ten years of the forty you have spent in the northwest. Have you no reminiscences from the other fields?" Oh yes, many, many delightful, as well as some sad ones, from Seattle, Spirit Lake, Portland, and Pullman where for seven years we had splendid work in helping to

train those young people who were to go out as leaders in state and nation. Then Albany, for six years, poor Albany that congregation with such a wonderful history back of it, that sent the Macedonian cry to come and help them recover from the disastrous false teaching that had been in their midst. And now Olympia. We hope to give some happy ones of her later.

The work in each of these was much the same as in any established congregation, stimulating Christians, developing missionary societies, boosting Sabbath School work, as well as bringing young folks to Christ.

But Spokane was different, she was our own child, we knew each member, how, and under what condition received, each brick and timber in the building, how secured and how weighted with prayer. In fact we built on no other man's foundation. Can you blame me for memories hovering there?

Los Angeles Presbyterial

By Mrs. H. W. Crabbe, Los Angeles, California.

WHILST progress is the keynote of life and the goal of yesterday is the starting point of today, yet the backward look will oftentimes discover to us the strength that has led to the achievements of the present.

If at this time we write of the beginnings of our work in this locality it is that we may magnify the Grace of God that has enabled us to reach present results.

In November 1888 the Los Angeles Presbyterial held its first meeting in the lecture room of the Methodist Church in Pasadena. We did not have a church of our own at that time. The following named officers had been chosen: President, Mrs. H. W. Crabbe; 1st Vice President, Mrs. James Kelso; 2nd Vice President, Mrs. A. W. Jamieson; Treasurer, Mrs. T. J. C. Webster; Corresponding Secretary, Mrs. J. A. Henderson; Recording Secretary, Miss Anna Boone. The first and last named officers held office for six consecutive years. They are still living and interested in the work. Four have answered the call to "come up higher".

The churches represented at this first meeting were First Los Angeles, Santa Ana, Wildomar and Pasadena —the two latter being less than one year old at the time—and all of them little struggling, debt-burdened missions, discouraged by the hard times that followed the bursting of the real estate boom in 1886 and 1887. Hundreds were leaving Southern California instead of coming as they are today.

There were seven delegates and a small number of visitors at that first convention. There were three addresses on the program: "What woman has received from Christ and what woman owes to Christ", Mrs. A. W. Jamieson; "Our Great Opportunity", Dr. A. W. Jamieson; "The Forward Look", Mrs. H. W. Crabbe. There was much prayer and praise and when at last we adjourned it was on our knees singing softly,

"To Thee we stretch our hands
Do Thou our Helper be".

The newness of the work and the newness of the workers made progress slow. The W. G. M. S. was yet in her infancy, less than five years old. As fast as new lines of work were taken up by the Board we tried to follow. "Forward" has been our slogan. We never tried to get ahead of any other presbyterial but we have tried to get ahead of ourselves.

Doubtless in those early days—later ones too—mistakes were made, but for the most part optimism prevailed and the leaders went forward with joyful expectation.

When we were one year old we gave a Thank-Offering of $38.50 and to general work $202.00. (See Annual Report for numbers and offerings for last year).

In 1909 we assumed the support of Miss Rosa McCullough and she is still ours. Several of our churches are supporting missionaries of their own. We have several Life Directors and a long list of Life Members. We are still hoping to report "A Magazine in every Home".

These passing years have been happy, hopeful years; years of growth in numbers, in gifts, in efficiency, in deepening interest and in sweet Christian fellowship. To our Divine Leader we give praise. Our Presbyterial could not die, for it was born in an atmosphere of prayer, cradled in the arms of faith and hope, fed on the unfailing promises of the Word and over all was the sunshine of God's love.

The Contribution of Home Mission Churches of the Northwest to the Denominational Life

By W. R. Sawhill, D.D., Seattle, Washington.

IF one should write that which comes first to the mind as he turns to his task, it would be not so much of the topic as it stands, but as it would be if reversed. Not the contribution of the field to the work of the church at large, but rather of the immense investment of the Church in her Home Missionary fields, and the consequent debt of gratitude and service to be rendered by them in return. Especially is this true, when one thinks mainly of his own section of the field. For the triple contribution of the church at large to her work in the Northwest, in men and money and interest, has indeed been great. In men of such leaders as Kendall, Irvine, Hayes, Kirkpatrick, and Spalding. In money, of sums that must total far into the six figures. In interest as expressed by purpose and plan and prayer of a wealth that no man can number. Her receivings rather than her givings, and a due remembrance and realization of them come to the writer as a theme more fitting at least from a worker in the field.

However the topic is not self-chosen. It has been assigned. And it is not for one whose service depends so greatly up "those women who labor with me in the gospel" to recast the topic or refuse the request. That which follows has therefore to do with the theme as it stands. Since

one is supposed to know best his immediate field, let me think mainly of the work in the Northwest. And since my space is limited, let me write specially of one item, that of her contribution in laborers to the whole task of our beloved church.

To the work overseas, the Home Mission Churches in the Northwest, have tried to make return for that which they have so richly received. Two years ago, in Egypt, the writer was surprised to find among the missionaries, so many who could be credited, at least in part, to Columbia Synod. There were Revs. Willard and Irvine Acheson, and their sister, Mrs. Ada Dunlap, from the pioneer church of Willamette, where their father the Rev. A. M. Acheson was pastor . Miss Mary Frances Dawson of Pullman, by the way, also an Acheson through her mother. Miss Venna Patterson from Nampa, Miss Miriam Cassill from Spokane, and Mrs. Rachel Seiver from Seattle. Prof. and Mrs. W. W. Nolin of Mt. Vernon were at the time at home on furlough. Miss Helen Jones of Portland and Pullman, now Mrs. Walter Hart of Pittsburgh, had served on the field for a three year term, but had returned. Since then Miss Fay Graham of Seattle and Dave Wilson of Mt. Vernon have been added to the number. We even went so far at to file a claim of two others, of whom any company might well be proud.

That queenly leader, Miss Anna Y. Thompson, now in her sixtieth year of service in the land of Egypt, and the beloved physician, Dr. L. M. Henry, now nominally retired but still as in days gone by, alert and active. Both spent a part of their earlier life in Oregon, the former in the home of her father, the Rev. David Thompson, one of Oregon's early home missionaries. A grave in the mission cemetery at Assiut tells of another of our workers who literally gave her life to Egypt. With something of solemn pride we add her name to the above list. Miss Emma L. Williams of Seattle who went out to the field in 1915 and died there in 1918.

While the larger number of our workers overseas are found in Egypt, the Northwest has given of her own to each of the other foreign fields as well, On arrival at Cairo, we found there Miss Lillian Billington of Bellingham. She was on her way to the Sudan from which we were to hear so soon and so regretfully of her enforced return. In Abyssinia in its capital city of Addis Ababa, are Mr. and Mrs. Fred Russell of Prosser and Pullman. To India, have gone Rev. J. H. Colvin, son of the late Dr. J. S. Colvin of Nampa, Miss Zarra S. Hoon, of Milton, Oregon, and Rev. D. E. Alter, a native of the Northwest and son of one of her earlier missionaries, Rev. Joseph Alter of Waitsburg and the Warm Spring Indian Mission. To India also should be credited two others, both from Seattle, Miss Grace Glasgow for four years a teacher under our board at Woodstock; and Mrs. Edith Morton who went out as the bride of Rev. Herbert Morton, served with him there until his death nine years later, and has since been called to leadership in college and university at home. Doubtless there are other names which should be included among the above, but which have been overlooked or are unknown to the writer.

In the home land also, though perhaps less fully, the Northwest has signed its name to the dotted line underneath the words, "for value received I promise to pay". For an Irvine at Albany we have returned an Irvine at New Castle. For a Dunn at Spokane and throughout the Synod we sent a Dunn to San Jose. For a Hayes at Waitsburg, and Olympia, there is a Hayes in the fold of our Presbyterian brethren. For a Spalding at Spokane and Pullman, there is a Spalding for the boys in the Y. M. C. A. in Seattle, and for a Speer in the Warm Spring Indian Mission, a Speer for the boys of Uncle Sam in the Navy Y. M. C. A. at Bremerton. These names of course are only a few of a company much larger. This company is composed both of men and women; they are from the homes of both laity and clergy, and the fields they serve are scattered far and wide. The Workers of other Churches who bear witness to our influence in the choice of their life's work, especially as exerted through the old Waitsburg Academy, are not a few. If as John R. Mott puts it that "a failure to raise up a competent Christian ministry would be a greater failure even than not to win converts to the Christian faith", and if that statement might be included as well what he doubtless would be willing it should do, a competent Christian leadership among the women, then a contribution such as that above is by all means worth while. One feels like adding this. It is a graphic testimony to the faithfulness of her homes, when her sons and her daughters trained and made ready for the work are willing to stand forth and say, "Here am I, send me".

If space permitted, one would wish to write of many another item, in which our churches in the Northwest in a lesser or larger way are contributing to the work of the church as a whole. Financially, perhaps in a way that is not large, and yet is growing "in this grace also". In interest in the Denomination, and in concern and prayer for her welfare, these little scattered companies that yet bravely carry on must not be counted among the least. In the cultivation of the spiritual life of her membership, and thus, as a part of the whole church, caring for her own, she renders a real service. Herself a Home Missionary product she is in turn home missionary, and in this would not be reckoned one whit behind the chiefest. One must not forget to add, especially in these days of church union, that it was the churches of the Northwest who in 1852 six years before the greater union of 1858, pointed out the way to the formation of the United Presbyterian Church.

Compared with some sections of the Church she may seem to be small and of little influence. But what ever may be her rank, or the measure of her contribution toward the general good, God grant that above all else, she may be found faithful.

The Contribution of Home Mission Churches to The Denominational Life

By W. E. McCulloch, D.D., Los Angeles, California.

FOR about twenty years it was the privilege of the writer to serve as a member of our Board of Home Missions. On quite a number of occasions, especially during the earlier years, complaints were heard of the unproductive investments of missionary money in the wild and woolly regions of the far, untutored west. Members of the Board, with solemn visages and in melancholy tones, would deplore the apparently fruitless performance of "dumping money in a hole", but, as if in the remorseless grip of some unrelenting fate, they would proceed to strengthen the habit by voting the requested appropriations. Ultimately this perseverence of the saints proved to be justified.

Concrete illustrations are in order. Those nearest at hand and with which we are most familiar will serve. The Santa Ana congregation was organized December 26, 1876; the First Los Angeles was organized April 26, 1883. These organizations formed Los Angeles Presbytery which came into existence, in the presence of a startled world, October 12, 1887. These and all the congregations that were organized later on were distinctively Home Missionary enterprises. Over them all, doubtless, Home Board secretaries were tempted to succumb to gloomy fits of depression and to speak unadvisedly with their lips. But after the manner of Robert Bruce and General Grant they held on and refused to give up. Owens, Gilchrist and Hutchison deserve the lasting gratitude of the United Presbyterian Church. Some day Los Angeles Presbytery may rear monuments to their memory.

Many good people are ready to run away from statistics. Knowing this fact full well, I proceeded recklessly to dig up a few for presentation in this article. They have to do with the records, during a five year period, of five churches, formerly Home Mission stations. Use your optics carefully.

Missionary Contributions, including specials at home and abroad.

	First	Santa Ana	Long Beach	Pasadena	San Diego
1925—	$10,939	$10,440	$14,537	$4,426	$3,609
1926—	7,353	8,829	6,644	5,206	2,948
1927—	9,823	6,584	3,349	4,930	3,116
1928—	6,079	4,029	4,336	5,590	2,871
1929—	6,934	4,569	9,205	3,293	2,854
	$41,128	$34,451	$38,071	$23,445	$15,368

After a sincere effort to total these amounts we obtain the sum of $152,-463. May we crave your indulgence for a few more figures? Contributions to Women's Work should be included. Without going into details, the amounts for the five year period are as follows:

First	$8,758
Santa Ana	$8,861
Long Beach	$7,155
Pasadena	$4,596
San Diego	$1,306

These amount to a total of $30,676. After diligent effort we make bold to announce the grand total of Missionary contributions, of these one time Home Mission stations, during the past five years, as $183,139.

This is a sample of what presbytery can exhibit to indicate the contribution of Home Mission churches to the denominational life. Of course, Old Monongahela, and old Allegheny, and a few other old sisters could present much more impressive statistics. Shadyside, Pittsburgh, and Eighth, North Side Pittsburgh, are specimens of what may develop from Home Missionary investments. Practically every presbytery in the church can furnish outstanding and inspiring examples of Home Missionary accomplishment. My friend of many years, Dr. R. A. Hutchison, Secretary of the Board of American Missions, tells me in a recent letter that "750 of the 900 churches now on the roll of the Assembly come directly from Home Missions; three fourths of our money; three fourths of our missionaries; three fourths of our students, approximately, come from Home Missions". He then goes on to say, from the depths of his generous soul, that "there is no better illustration than California Synod itself", with its two presbyteries of San Francisco and Los Angeles.

It is interesting to contrast amounts received with amounts contributed. During the past five years, Los Angeles Presbytery has received for the support of its mission stations, from the Home Board $24,800; from the Church Erection Department $40,000. (Of the latter amount, $12,717 came from the proceeds of the sale of the Pasadena church property, reverting to the Board under terms of a donation mortgage, and re-invested by the Board in the new Beverly Vista Mission). From the Women's Board our presbytery received, during the same period, $1,867 for support of women missionaries. Persons skilled in mathematics will note that this makes a total of $66,667 in money received.

Observe the climax of this close reasoning, mixed somewhat with statistics; *In five years the five strongest churches in our presbytery, formerly Home Mission Stations, gave to Missions* $116,472 *more than the presbytery received, during the same period, from the Missionary Boards.*

Furthermore, it will be only a short time until our stations now receiving aid will be "off the Board", free from "the sliding scale" and other discomforts, pursuing independent careers, and contributing generously, year after year, to the Missionary cause. Please consider that I am using Los Angeles Presbytery as a concrete illustration of what our theme suggests. Remember that there are fifty-six more presbyteries from which might be gathered illuminating statistics and gratifying records of accomplishment.

Consider the contribution of personal devotion from Home Mission churches to our denominational life. Gifts of money are essential to the work of the Kingdom, but the gift of life itself is far more important. Generally speaking, Home Mission churches exhibit more generously than do old, established congregations the ambition and the enthusiasm and the joyous confidence that are pe-

culiar to youth. Many of them have the "pep" and the "punch" that win decisively. They are training-schools for boys and girls, they are winners of souls and builders of character. Thousands of our choicest, most consecrated, most efficent ministers, missionaries in home and foreign fields, Bible School superintendents and teachers, leaders in our varied activities, were won to Christ and trained for His service through the agency of Home Missions. I am thinking just now of one of the most devoted and effective of our foreign missionaries who may be described as the product of a Pittsburgh Mission.

It is manifest that a church possessing wisdom and vision will strive to maintain its Home work amply and vigorously. Its outlook will be worldwide, and its prayers and gifts, its service and sacrifice, will reach the ends of the earth. But it will look carefully to its source of supplies, and it will diligently develop and strengthen those central resources upon which, humanly speaking, depends the success of the whole enterprise.

It requires no prophetic instinct to grasp the fact that these are trying days for our beloved America. There are powerful forces, persistently at work, seeking to disintegrate and to destroy the most precious things in our national life. A prominent American, referring to the great crisis of the Civil War, said, "Home Missions saved this country once, and will save it again, if need be". I believe that his words are literally true. But the next great struggle will be decided, not by bullets and bayonets, not by shot and shell, but by the subtle, intangible forces of the spiritual realm; and the victors will be the men and women with brains and wills and hearts consecrated by the Lord Christ, and who have learned their ideas of truth and righteousness in the church of the living God. We face the future with the tingle and tremor of battle in our souls, but unafraid.

"Our father's God, from out whose hand
The centuries fall like grains of sand,
We meet today, united, free,
And loyal to our land and Thee;
O make Thou us, through centuries long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of Thy righteous law;
And, cast in some diviner mold,
Let the new cycle shame the old."

Land Yet To Be Possessed

By Mrs. J. K. Stewart, Beverly Hills, California.

FOR many years Foreign Missions have loomed large in the United Presbyterian Church. Its sacrifices, its difficulties, its separations have been appealingly presented to us from days when we read Emma Dean Anderson's letters in the Youth's Evangenlist, through college days when we faced the strong appeal of the Student Volunteer leaders. Christ was calling across the sea. Millions of un-evangelized in India and Egypt waited for the gospel.

This is not to be the story of Foreign Missions, thrilling as it is, but the quiet undramatic story of Home

Missions. The story of those who leave their homes and loved ones behind, and fare forth into a new country; bidding farewell to loved ones with the realization that with small salaries and no furloughs, the prospect of seeing their loved ones again is very uncertain. It was with such thoughts in mind that we left Pittsburgh to start a Home Mission in Beverly Hills, California.

To leave a strong, well organized congregation of people whom you have learned to love, to say good-bye to loved ones and associates in a common calling when you are going across the continent to take up home mission work, is not an easy thing to do. At least the writer found it quite the hardest ordeal we ever went through.

After crossing the continent by auto in mid-winter and spending Christmas on the desert, we arrived on the eve of December 28, 1926, at the home of Dr. and Mrs. George Raitt, whose wisdom and counsel in the last few years, have contributed so much to Home Missions in California.

On arriving in California, one of our first difficulties was finding a suitable home in which to live. We were to begin work in one of the highest class residential sections of California, with high living costs and higher rents, and with a proportionately small salary. This difficulty we finally solved by making the first small down payment on a home.

As for the temporary location for our Church we were most fortunate. The School Board of Beverly Hills granted us the use of one of the school rooms for our services. This was a great favor they conferred upon us for in Los Angeles District, the school board will not allow the schools to be used for religious purposes. This made a very desirable location for us and much surpassed the dance halls and store rooms which other home missions have been forced to use.

The problem of starting a new church is not an easy one. Having secured your location you must get the parents of the community sufficiently interested to send their boys and girls to a new Sabbath School in the school building where they have been in session all week. We found that many parents (if they went to Sabbath School at all) preferred to take their children miles to a downtown Church in Los Angeles. Most people seem afraid of the new church.

After a month of preliminary work the first Sabbath School and Church services were held February 6, 1927, with the assurance that there would be at least the seven members of the minister's family present. There were a number of friends from the neighboring United Presbyterian Churches present that first Sabbath morning which swelled the attendance from thirty to fifty-one.

After a year and a half the overcrowded conditions of the temporary quarters made a first unit imperative. By the help of the Home Mission Board a beautiful and practical first unit was erected conforming to the architecture of the community. A parsonage loan by the Women's Board made possible the erection of a manse at the same time.

From that first day there was a gradual growth each Sabbath until

our present enrollment totals 514 in Sabbath School; 200 members in the Church, a women's missionary society know as the Women's Council; three Young People's Societies, a large chorus choir and a scout troop for both boys and girls.

But there is still much land to be possessed. The work on the coast is made more difficult, because church members who were active in the East come here and prefer to join the larger churches of sister denominations and are loathe to assume the financial burden of the small Mission Church. One woman, an old United Presbyterian recently said to the writer, "Oh I've helped build two churches. I'm going to rest now and let someone else build this one".

These people have come to a new country and are uprooted like a tree, so to speak. Their loyalties have been laid aside for a time. There are so many new things to see! The desert the mountains and the sea have a lure about them, which must be satisfied and usually is on the Sabbath Day. The old church ties broken. When they attend church they see no familiar faces and they find ready excuses for their growing indifference to the church. The restraints of former associations are gone and the sense of duty and obligations have relaxed. Not unfrequently it takes years to rebuild these fine and essential old habits of worship and responsibility. These constitute some of the home missionaries' difficulties in the lands yet to be possessed.

The difficulties of possessing these unpossessed lands present a challenge that calls for faith, devotion, and much hard work. But the joy of seeing an unoccupied field developing into an organized church and taking its full place in the family of churches is one that cannot easily be expressed. To see men and women coming out of darkness and indifference to the church into the marvelous light of sacrificial devotion and hearty cooperation is a source of great satisfaction.

Home Missions is a great "bridge building" agency under the direction of Him who "hath made of one blood all nations of men".

"Yes, East and West, and North and South, the palm and the pine, the pole and the equator, the crescent and the cross. Here shall they all unite to build the republic of Man and the Kingdom of God".

Missionary Possibilities in the Pacific Northwest

By Miss Lillian M. Robertson, New York, N. Y.

ROMANCE and history are walking hand in hand these days as the Centennial of the Oregon Trail is being celebrated in St. Louis; and not only in St. Louis, but wherever a city or town can claim any contact with the event which made this celebration possible. Even New York is pridefully getting into the procession because Jedediah Smith was one of the trio that led the famous caravan of April 10, 1830, into the Pacific Northwest.

This caravan pushed through the mountains, traversed the deserts, hazarded dangers, until family by family,

it reached the valleys lying snugly between the ranges west of the Rockies, made clearings in the forests, and laid the foundations for an empire. It is this settlement *by families and for families,* that differentiates the Pacific Northwest from other pioneering enterprises.

The pioneers of 1830 found unlimited resources practically untouched. Immense forests, unsurpassed soil, water from springs, rivers, and lakes, were for the using. Great spaces were available for homesteading; railroad land was to be had for the asking. All this leads up to the fact that the people who went to the Pacific Northwest, went to *live* there. The result was a section of home-bred people who possessed the sturdy qualities that accrue from home-making in virginal settings. This home type still characterizes the Northwest. The apartment house menace has not overcome the dignity of home ownership. With the immense unoccupied tracts, it is unlikely that the home owning habit will give way in many years.

The area of the Synod of the Columbia is 249,714 square miles, and comprises Oregon, Washington, and Idaho. In 1928, the estimated population was 3,135,000. At the present time we have 39 churches. Other denominations have been aggressive, and certain districts are undoubtedly over-churched, for the supervision of Church Federations has not yet reached its perfect work. A rapid survey of the Synod, however, suggests some openings for work, and with some diffidence, we venture to refer to them.

In Idaho, the Idaho Home Missions Council allocates the fields, and it reports no open fields in the bounds of presbytery. There are three vacancies, according to the report to the General Assembly in 1929, that might engage the interest of some earnest young men.

Entering Spokane presbytery, we find Spokane itself with four congregations to its credit. With one exception, these are residential. First Spokane is surrounded with business and apartments. If memory serves me right, one might walk a few blocks east from the church and pass a Baptist, a Methodist, a Christian, and a Congregational Church with a Synagogue, a Christian Science, and a Unitarian thrown in for good measure. Looking benignly down upon them from a terrace, is the Church of the Truth; a large Presbyterian church is a neighbor on the west, and the whole is flanked by a second Synagogue. A leisurely walker could pass the doors of these within half and hour, so near are they to one another.

There is obviously little need for more churches in this vicinity. On the contrary, it might not be amiss for some of them to seek localities less exposed to churches. You will remember that Paul wasted no time where work was established, but hasted away to fresh opportunities.

One vacancy in Spokane presbytery deserves reference here. Spirit Lake is a town in Northern Idaho, 42 miles from Spokane, on the main road to lake resorts, lumber centers, sawmills, with daily bus service, as well as railroad to the larger places. There is a good high school, a hospital, one of the largest sawmills in the U. S., and a delightful community of

citizens. The lake itself draws substantial summer residents from *all over*. The town taps a forest region where lumberjacks are employed the year round. There is a good church building, equipped for Christian social service, and a comfortable parsonage next door. Yet the ministers in this pastorate have formed one procession in and out of the town. No permanent program can be carried out. The ground for the Church was given to the United Presbyterians on the promise that no other Protestant church should enter the town. It is a worthwhile field. It is the peculiar responsibility of the United Presbyterian Church, and we hope for the day when a consecrated servant of God will live among this people, and help make the town a center of righteousness.

400 miles west is Puget Sound, one of the most beautiful bodies of water in the world. It constitutes the northern entry for ships from the Orient, and the gateway for Alaska. Quoting brazenly from a railroad folder describing Seattle, we learn that "Great 20,000-ton ships warp into the docks bringing silk, tea, hemp, rice, chinaware, vegetable oil, and take away Ford tractors for Siam and an amazing array from tooth paste to locomotives. . . . . Alaska sends gold, copper, fish, and furs, to a waiting world". The folder does not mention the people who travel this highway, except incidentally. The Japanese students alone form a considerable number. They throng into the State University in Seattle. With its enrollment of more than 7,000 students, its high standards, and its accessibility, it is an irresistible lure for the students from the Orient. If the Kagawa movement continues to win Japanese for Christianity, it is altogether likely that there will be an increased number of students coming to Puget Sound for Christian education.

The fish canneries, and fruit sections, draw large numbers of workers in season, and these seasons are so well defined that missionary work might be done with each recurring date. If reports of the conditions in some of these places are not exaggerated, it would be wise to put a missionary on the field without delay. Then there are innumerable inlets that fringe the Sound, where many families are living remote from Church influences. There has been some attempt made to reach the people in these isolated places, and tales could be told of the Gospel meetings held here and there. There would seem to be openings for the old-fashioned but effective itinerant missionary, who could travel from one place to another, and accomplish results that are entirely beyond the local church. In pioneer days, this was done by the Methodist circuit rider, and to him should be credit given for foundational work in religious accomplishment. The Presbyterians are following the same plan in the lumber camps, with results that prove the value of the method.

In the cities, there seems to be a reaction against denominational supervision, in some quarters, at least,—but there are reported three openings in Seattle where substantial churches could be planted. Such churches would not only meet a need in their communities, but would afford an outlet for service on the part

of the churches already on the field. What is said here about Seattle would undoubtedly fit into other Sound cities.

In Oregon presbytery, our people are gaining rapidly. Three congregations in Portland are nearing the 300 mark, and one is well on the way to 400. There are two locations in suburban Portland upon which the S. M. has his eye. No other church is ministering to the large population in either field.

There is an appealing form of service that seems quite within the reach of our Church. In Pullman, Washington, there are two student secretaries whose task it is to establish contacts between the State College students and the Church. It is well understood that no State School can teach religion. Too often it unteaches what the home and church have taught. Young people are left bewildered, with faith undermined, and a life of Christian service dwindles into mere material living. Within the bounds of the Synod of the Columbia, there are at least five great State Colleges and Universities to say nothing of a flock of normal schools. All of these exist for the youth of the surrounding country. Agricultural colleges offer scientific preparation for the development of tributary areas. Myriad courses are ready for the professions. Out of these schools have gone some of the most brilliant successes of past years. Hordes of these graduates will remain in the Northwest. There should be some way of conserving our own youth, even if a church is not located under the eaves of the school. If in every one of these State institutions, our church would put a student secretary, equip a pleasant room for conference, keep it supplied with the church papers, and make it possible to foster the religious life of our students, much loss to the Church might be averted. Such a plan would not require buildings, and a secretary with simple equipment would cost only a moderate sum as compared with the outlay involved in the support of a congregation. This plan is employed by other denominations, and is worth a trial at least.

There is another opening that may be mentioned. In Boise, Idaho, and in Olympia, Washington, churches have been established. These capital cities have the benefit of our influence. But Salem, Oregon, does not have a United Presbyterian congregation, although there was one in the 70's. It was relinquished to the Presbyterians, who now have a flourishing work. If there is any locality where there should be strong, active service, it is where the lawmakers of the State assemble. I would say that such service is imperative. I confess my admiration for any denomination that situates itself under the shadow of the capitol buildings of any state, or in Washington, D. C., and stands for righteousness. Why should we not have a church in Salem? I am reliably informed that Oregon is not blind to this opportunity.

Paul said to "Hold fast". It is doubtful if he addressed a congregation with a diminishing roll, and increasing expenses. It is more likely that he referred to the essentials,—the things that evidenced future reward.

It is with a conviction that the United Presbyterian Church in the Pacific Northwest should look to the future, rather than hold too tightly to work that is not proving adequately prosperous, that we suggest the planning for the increased population that will ultimately occupy this land of home-making folks. An earnest note came to our desk recently in which the writer said "We ought to be getting ready for the opening of the great Columbia River Basin". Seeking authoritative information concerning this, I find that there is a project that bids fair to fulfil prophecy, "The desert shall blossom as the rose". In the heart of the Columbia Synod, lies a desert of 3,000,000 acres. The reclamation of 1,883,000 is inevitable, if preliminary surveys mean anything. President Hoover when Secretary of Commerce, said that the project should be undertaken at the earliest possible date. President Coolidge said in 1927 "The Columbia Basin Project is not far distant". The area to be reclaimed will increase the population from 20,000,000 to 50,000,000. It is crossed by five railroads, and can be supplied with water at a minimum expense. Would it not be wise for us to hold our strategic positions, let go points that are not rendering fair returns, and apply our funds to such lines as will strengthen our grip on real needs, and give us a substantial footing in the new acreage that is soon to be acquired. If the United Presbyterian Church has any contribution to make to the Pacific Northwest,—and we believe it has,—there should be no hesitation in strengthening its forces for aggressive effort.

A PRAYER FOR THE NATION

O Lord, our God, Thy mighty hand
  Hath made our country free;
From all her broad and happy land
  May worship rise to Thee;
Fulfil the promise of her youth,
  Her liberty defend;
By law and order, love and truth,
  America befriend.

The strength of every state increase
  In Union's golden chain;
Her thousand cities fill with peace,
  Her million fields with grain;
The virtues of her mingled blood
  In one new people blend;
By unity and brotherhood,
  America befriend.

—Henry Van Dyke.

Quiet Hour Talks

By Miss Jean Morrison, W. G. M. S. Convention, Philadelphia, Pa., June 14-18, 1929.

THE CALL TO COMPASSION

THE compassionate heart of Christ! We too must have hearts of compassion; large compassion is a needed virtue. May I ask your compassion today for those who do not know Him? Let us visit two Mohammedan homes where He is so needed.

Less than a block from the Mission bungalow in Jhelum in a narrow, dirty alley, is a little woman with a fierce, desperate face. All day long she, and her eldest daughter, married but separated from her husband, grind meal at the mill stones to get something to feed the four clamorous younger daughters. Grinding is hard work and the wages are pitifully small and the woman's heart is bitter, for in front of the fourth house down the row, in the sunshine on a cot, sits the fat, bedecked second wife whom her husband married when she disgusted him by giving birth to a fifth daughter! One day we were sitting with her; we were singing the sweet Shepherd Psalm, when the husband appeared awkwardly in the door; it was just before the Moslem feast day and the father was magnanimously offering to get his youngest daughter the bright colored cotton garment that all children must have on that day. The wife's face awed me; I had seen her weep often, but I never remember to have seen such silent, desperate *hate* on a human face; she did not speak a word. When he had gone a neighbor woman who was sitting with us said reproachfully, "Why didn't you answer him? You might have had at least that much from him". The woman looked at me for my approval and said with the calm determination of revenge, "I will speak to him when we both stand before the judgment seat of God; there *may* be justice there". We see her only occasionally; she works very hard and hasn't much time; usually two or three of the little girls are quarreling and some of them are crying. We try to teach her on these occasions and she says our words are very sweet and sighs. She loves us pathetically for we took her medicine from the mission hospital when she was ill and uncared for, but what we tell her is too good, too dazzling she says, she hasn't been able to grasp it yet. Do your sympathies go out to this poor one and will you pray that she may find her place in Christ?

From her home we cross the big road and go down another little street to Fateh Bibi; she was a third wife in a series of five—the fifth being younger than the daughter of the third. When the husband put Fateh Bibi away he cut her nose off—a pleasant custom of Moslems to show how they dishonor the woman they suspect of unfaithfulness. But Fateh Bibi is something of a philosopher and has pasted on a little white cloth for a nose and when she goes out her long white muslin veil covers up this ignominious brand. Her son is grown up now and she lives with him and his two little sons, their mother too has been sent away in disgrace; that is another story. Fateh Bibi can read and she reads her New Testa-

ment and the Psalms every day. Once she seemed very near the Kingdom and talked of baptism, but something happened; perhaps she counted the cost; it would mean giving up her comfortable home and her beloved little grandsons; perhaps she dreaded to have the wonderful light shine into her life—we always felt there was a closed page of which we knew nothing. The change came while we were away in the villages. When we returned she was just as friendly as ever and professed more and more, but it was all words now, the spirit had gone out of her profession. But we know that the spirit can yet use what she has learned if we will be faithful in prayer.

Are these women real to you? Do you feel their appeal? Feel it enough to go or send or pray that they may be brought to the Light? "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?"

THE CALL TO TRIUMPH

It is a startling thought that every one lives a surrendered life—every one has surrendered to Satan or to God—to sin or to righteousness; we have a choice. Surrender to God brings Heaven into our lives. I hope we have all surrendered to God, if not we may do it now—a lifting up of the heart to Him. We all know how when we think we have surrendered, day by day, God reveals unsurrendered territory in our lives. He accepts the will to surrender even though the work of surrender goes slowly. Many of us stop half way, satisfied with a partial surrender. There is no joy in this, no triumph. I wish that today there might come the will and the power to go *all* the way.

The story of D. L. Moody always thrills me. When Henry Varley said in a little meeting, "God has yet to show what He can do with a man who is fully yielded to Him", young Moody said in his heart, "Lord, let me be that man".

A lady in waiting is highly honored because she serves a queen, but we serve the King of Kings and the Lord of Lords. I will be His slave, but the yoke is easy and the burden light. It is unspeakable liberty to have one supreme object in life, one overmastering passion—He is the victor—we lay our surrendered hands in His and He says—"Thou are Mine"!

Dear Lord and Master mine, Thy happy servant see—
My Conqueror, with what joy divine Thy captive clings to Thee.
I love Thy yoke to wear, to feel Thy gracious bands,
Sweetly restrained by Thy care, and happy in Thy hands.
No bar would I remove, no bond would I unbind,
Within the limits of Thy love full liberty I find.

The Lord shall reign forever—there will never be a day in your life or mine when the Lord is not reigning.

May our spirits rise on wings of faith to God; may we be filled with joy and triumph.

Foreign Correspondence

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

FROM THE RED SEA COAST TO ETHIOPIA'S IMPERIAL CITY

By Mrs. Agnes Willoughby Bancroft, R. N., Addis Ababa, Abyssinia

IT was with a quickened pulse we heard the words on our little French boat, "Tomorrow the stop is Djibouti", for we knew that after leaving Djibouti, we would be on the last lap of our journey to Addis Ababa, Abyssinia. So, June 2, dawned bright, breathless and blistering. About 10:30 a.m. we squinted out from beneath hot helmets at a group of glistening white houses crowded between a dazzling sea and a desert that was abruptly cut off by range upon range of purple mountains. We nervously ate dinner while everyone who could speak English—and those who couldn't—teased us about Djibouti, where we were to spend two and a half days waiting for the train. "Brackish water, sandstorms, flies and heat", they laughed. However, it was Africa to me and the very thought of it brought the thrill of adventure and mystery, but supreme, the thought of being an ambassador for Christ Jesus.

Our trunks were loaded on a small boat by naked Somalies. How the trunks ever reached shore safely is more than I can explain, for several times I thought they were surely on their way down where "McGinty went" and I turned away with the words of a fatalist, "Well, if they go, they go".

Djibouti proved to be all that our friends on the boat had said, only they did not make it strong enough. But after two and a half days in that furnace-like resort, one cloudless morning at 5:30, we found ourselves

Narrow Gauge Railway from Djibouti to Addis Ababa, Abyssinia.

Cut furnished from Mrs. George Moore Memorial Fund.

on the little French train. After a half hour of tooting and jerking, the train pulled out of the station amid a great deal of shouting and commotion. We passed along the seaside, on whose sands lay men and women, beggars, perhaps, who had no homes. Then slowly we wound around the desert, every now and then getting a glimpse of the charming blue Gulf of Aden. When the first official stop was made there was nothing around, but a collection of dirty, wretched huts, black rocks and sand. Naked children stood around chanting a fascinating air which consisted of about two lines sung over and over. Many, many terrible wrecks of humans were seen begging all along the track and many a sigh and prayer went up for them from our lips.

After the train had climbed several miles, it stopped and we were permitted to withdraw to a little shack

where dinner(?) was served. In the afternoon, we found we were leaving the desert, for shrubs and bushes, then trees began to appear. The heat of the lowlands was left behind and as we climbed we leaned out of the window and rejoiced in the cool air. As evening came we saw Dire-Dawa in the distance. And what a confusion and turmoil at the station! Once I got wedged in between two goat skins filled with a fluid, carried on the backs of two natives, and there I stuck, the dirty skins holding me. It seemed everyone carried spears, knives or goat skins and I secretly decided not to aggravate any of these wild looking people. That evening we had dinner in the garden of the hotel where we were to spend the night. How different from the sun-baked town of the night before! Here beautiful stars shone down upon vines, orange trees and fragrant flowers in the garden in which we sat. As we ate, the proprietor, a jolly, good-natured stout man with a beaming face, walked about the tables like an indulgent father, asking if there was anything we wanted. "He was chubby and plump, a right jolly old elf, And I laughed when I saw him in spite of myself". And to make our joy complete he added, "I heard Americans were coming so I had ice cream made, for all the world knows your fondness of it".

The next day on the train we passed desert and saw many mirages. We also passed fertile country, wild woods and rocky glens, rugged hills and deep ravines, great plains covered with lava and forests. We were now in Abyssinia and at the every station we saw soldiers. Wrapped in white *shammas* (shawls), carrying rifles at every angle, fuzzy haired, but with noticeable Semitic features, these soldiers stood at attention(?). We passed a great deal of land which was once the scene of volcanic disaster. As far as we could see there was black lava, now old and cracked, but the mountains rising around were colored from yellow to lavender, amethyst, violet, pink and orchid. We passed ant-hills, some 10 to 12 feet high, odd looking trees, flowers, monkeys, dik-dik, wild pig, gazelle and herds of antelope. We passed through a plague of locust. The sky was darkened with them and the ground was covered. For a space everything was green again, then on the horizon could be seen a brown cloud rising from the earth and stretching high into the sky, and soon we would again pass several miles of the plague.

As we neared our second night's lodging place, we crossed a large bridge which spans the then dry bed of the mighty Hawash river. That strange river which rises far across Abyssinia, which is fed by the heavy rains from the mountains; that strange river which has no mouth but loses itself in the sands near French Somaliland. The stop of Hawash consisted of several houses surrounded by a high wall on the top of which barbed wire was stretched. This is lion country and the place of the wild tribes of Abyssinia.

After we left Hawash the next morning, the country became much prettier; we saw there had been rain, for everything was a clean green and here and there were pools of water. In the afternoon the weather became much cooler and we donned our coats.

The mountain scenery was magnificent. Several old volcanoes were passed and many lava beds. Now farms came into view; villages became more numerous; tall, dignified Abyssinians wrapped in white shawls, carrying spears, guns or swords stood along the tracks looking at the train. Our little train began to climb—slowly and slowly it went as though out of breath. At about 4:30 p.m. we rounded a hill and as I looked up I saw above me the imperial city, our destination. The air became different: clear and cold and even though we were but eight degrees above the equator, my teeth chattered. Up the steep slopes I looked to the many whitewashed and thatch roofed huts and the wooden or stone houses surrounded by walls. And covering almost completely these huts and houses were the tall eucalyptus trees.

The train pulled up before the station, stopped, jerked, wheezed, then finally settled down and soon we were receiving a hearty welcome from some of our missionaries who had come down to meet us. We sped through the city in motor cars, passed donkeys on whose gaily colored saddles sat fat women, hugh black heavy capes around them, heavily veiled on whose cloth-covered heads reposed large European hats. I held my breath many times for everyone walked in the street—since there were no sidewalks; droves of donkeys slowly separated before our automobile, then some of them changed their minds and when the auto was within a foot of them, would turn right into it. Dogs sullenly trotted from under the wheels and several times a stupid sheep would run bleating within a few feet of the front wheels, only to be followed by numerous others. Through this throng, we horned our way until we reached the top of the hill, which is the center of the city. Here we saw the open markets, the open court trials, the stores. Everything seemed peaceful, every person happy, I thought, until I caught sight of the many beggars that lined the street. There were the blind, the lame, the lepers, the deformed and others reeking with foul sores, and my heart sank within me. We now left the city behind and up the road we skimmed. On each side of us native huts peered from the forest of eucalyptus, while homeward bound astride and afoot, went a continuous line of natives. Now and then we passed a motor car, sometimes on the right, sometimes on the left, all we had to do was to watch where the native chose to drive and we would take the opposite side. Suddenly there was a break in the trees and there stood the George Memorial Hospital, and stretching around it the compound on which stood the friendly looking houses. The natives standing about the large stone gate uncovered their heads and bowed low as we were whisked through and up the shaded drive to the place for which we have prayed; to the place that is standing in a dark land like a bright and shining light; to the place where the sick are healed and the poor have the Gospel preached to them.

SUDAN

Mrs. R. F. Shields, Editor

ANISA, PRIZEWINNER

By Miss Marguerite McClellan,
Wadi Halfa, The Sudan

We are fortunate in having a fine Syrian Christian doctor in charge of the government hospital in Halfa. He comes to the school once a week to treat the girls' eyes—for the tracoma which is so very prevalent in Egypt extends over into Halfa, and nearly every girl in our school has it. The doctor learned one day that the little girls were hemming remnants of unbleached muslin for individual towels to use at school and to give encouragement in the use of the towels, he offered a prize of fifty cents to the one who showed the greatest improvement in the care of her eyes during the month of December, and two prizes each month after that while he remains in Halfa.

Anisa won the prize. She is a tiny little undernourished mite who tries very hard to keep her face clean with carbolic soap and no towel. She is a most comical little figure at best with a tiny little pigtail sticking straight out behind, a dress which is ankle length, and a pair of very good oxfords which she may grow into if they don't wear out before 1935—that is no exaggeration. Last year she was not only comical, but also pitiful for her little chapped face was always streaked from her sore eyes. Now her eyes are clean and bright and lovely. Anisa has a tremendous capacity for enjoying life and fairly radiates glee over her singing, her sewing, and her other lessons, therefore we got much enjoyment out of seeing her receive the prize.

A glimpse into Anisa's home will give an idea of further reason for our being pleased that she is learning to be clean. We entered first the room occupied by the goats and donkeys and chickens, though since there are doorways without doors into the other rooms the animals have full privileges of the use of the house. The goats, especially, did not appreciate our visit, for when the "sittat" (ladies) are in a home the goats are always chased out of their customary resting places under the beds. Anisa's house has only three rooms including the donkey room, mud floors, and a makeshift roof over only a part. The room in which we were entertained contained a wooden bench which serves as a bed, zeers for holding water, old boxes and other trash, a bake oven which has left the whole place black with smoke, and full gunny sacks. There was not one attractive thing about the place. It is no wonder Anisa's skinny little body trembles with excitement and her eyes dance with delight over every new colored thread she sews into the cushion cover she is making at school —where she'll find a place for it in her house we can't imagine. She puts out her tongue and threads her needle with hands that shake with nervousness and anticipation, but she sews quite well after she gets over the first thrill of taking a new color.

Anisa knows many Bible stories and verses which she enjoys saying before the girls. Pray that she and others like her may not only learn Psalms and stories and verses from the word of God: that they may not only learn to be clean in body and in mind; but that they may also accept the priceless gift of salvation of which you at home make it possible for them to hear every day in school.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

HELIOPOLIS GIRLS' SCHOOL AND CHILD WELFARE CENTER

By Miss E. R. Balleny

Thanks to *The Womens Missionary Magazine* a larger audience than could be accommodated in the girls' school at Heliopolis will be able to share in imagination in the *Ihtifal* held there on January 16th. But still they will be far from enjoying it as I did who was privileged to be present.

Mrs. Fairman, the missionary in charge, had a big day before her and it began, fittingly, with her husband's petition that morning at family prayers, "That all things may go well and smoothly, and above all that Thou mayst be praised". Sixty little Moslem children—not to speak of their five Christian schoolmates—had also been praying that the day might be fine; for Cairo had been in the grip of cold, showery weather for several days. When Mr. McLaughlin's car deposited us and a large consignment of dolls at the school the sun was shining and the school yard, covered by a wooden awning, was radiant with paper garlands and large Scripture pictures, arranged in a way that reflected much credit on the taste of Miss Nazira, the Egyptian *nazara* (head teacher) who had superintended the decorations. Inside the school, a very good display of sewing and handwork was laid out for the inspection of visitors.

Hours before the program was timed to begin the girls were assembling—64 of them—all in white cotton frocks. A crowd of Egyptian girls in white, with their dark complexions and wavy hair, is a charming sight. And of the kindergarten children one can only say that it was hard to sit still when they were on the platform—one wanted to get up and hug the mites!

MRS. FAIRMAN'S SCHOOL, HELIOPOLIS, EGYPT
Children with gifts of dolls, books and sweets provided by the women of the Heliopolis Church

The audience was a representative one—mothers of the pupils, ladies from the Heliopolis Evangelical Church, women missionaries, friends, and a couple of pastors—Rev. Ishak Ibrahim, and Rev. W. T. Fairman, whose office privileged them to attend, what was otherwise a "purdah" meeting. Miss Wilder gave great help by playing the marches and songs on the harmonium. The program included 27 items, besides the presentation of prizes, and was interesting from first to last. There were songs of welcome, recitations, dialogues, action songs in English and Arabic, carried out with a precision that spoke of long practice and good leadership. Great must have been the joy of the little girls who were allowed to take part in "Dolly's Washing Day",—Monday, Tuesday, Wednesday, Thursday and Friday taking the center of the stage in turn to do their washing, baking, sweeping, visiting and mending. One or two of the tinies provided the little joke-recitations that are such an essential part of an Egyptian program, and a slightly older child provided an unrehearsed effect in the "Flowers" dialogue by putting a jasmine blossom she was about to smell into her eye instead of to her nose, thereby changing her expression of ecstacy to one of woe with a suddenness that amused the audience.

When Mr. Fairman rose to explain the conditions under which the children qualified for prizes a battery of anxious young eyes was turned on him. The ladies of the Heliopolis Church had provided a generous supply of beautiful dolls, with books as consolation prizes, and sweets for every child. Those having the best record for attendance at Sabbath School carried off the dolls, and every one received a gift and a bag of sweets from the hands of Mrs. P. Elias—a graduate of Cairo Girls' College—who presented the prizes.

This was not the first time I had seen something of Mrs. Fairman's work among Egyptian women and children, nor the first time I had come away saying to myself, "Give her of the fruit of her hands and let her works praise her in the gates". On this last visit I found the school ripe for expansion. The opening up of this untouched Moslem quarter is being watched by neighboring missionaries with much interest, one of them told me. There is welfare work three days a week, there is a Bible-woman who does visiting, and there is the school. In this way the work is linked together so as to establish effective contact with the homes of the people. It was begun three years ago on a gift of ten pounds monthly, given by a friend, and has always been a venture of faith without any budget resources. Could the house next door be rented the school could increase its influence by taking little boys into the kindergarten and the first year. There is a waiting list, and probably 50 boys are now ready to enter.

I left a very tired missionary behind me when I quitted Cairo, but one might write of the *Ihtifal* that the morning prayer in her home had been heard, in that things had gone "well and smoothly" and that God's name had been praised in the effort.

INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor.

SELLING THE BIBLE IN INDIA

By Miss Laura Reynolds, Sargodha, India.

A HANDFUL OF WHEAT FOR TWO GOSPELS

The most earnest buyer I have ever seen anywhere was a little twelve-year-old lad who wanted two Gospel portions. There were no other customers in his village though we offered our books in many homes and were not unkindly received. His village people were practically one hundred per cent illiterate but he had learned to read a little.

When he saw the books he asked for two and ran to his home to get the two cents. The wheat crop had been poor and there was less loose cash than usual so his mother couldn't produce the two cents. However, she gave him some wheat to sell to the village shopkeeper. The shopkeeper was not in a buying mood and turned the lad away. He went from one relative to another but none could give him two cents. At last he came back to us and with tears in his eyes said he couldn't get the money. It is not our custom to sell the books for anything but cash, but this one time pleading eyes made us put custom aside. I do not remember what we did with the wheat, but I am sure that those precious books have been read quite carefully.

NO NEED OF THE BOOK

We met a Mohammedan woman in her own yard one day and sat down to talk with her for a few minutes. It didn't take long to get around to offering the portions for sale. We used all the psychology and salesmanship we had at our command but could not convince her that she ought to read the book she was so ready to condemn. She boasted of being able to read four languages though we suspected that aside from Urdu she could merely repeat the Koran in the other three. At last she said, "If you need the money I can give you the cent but I have no need for your Book". It is so hard to understand why they refuse to read the New Testament when their own Koran lists it among the five books they are to believe.

A MOHAMMEDAN READS THE GOSPEL OF MARK TO HIS OWN PEOPLE

We had entered a village and inquired for the home of the leading man. We learned there were two such men in that particular village so decided to visit in both homes. At the first place we had an attentive audience of more than twenty women. None of them could read but some had sons studying in school. Several were persuaded to buy portions for these sons and some were even getting out their money when the Maulvi —their religious teacher—came into the yard. He inquired what they were doing and straightway forbade them to buy. Being good Mohammedans they obeyed and no longer cared to listen. We left them and went to the other home. Here we were just starting to talk to about fifty women and girls who had gathered in, when the Maulvi again appeared. He was kindly invited to leave but soon returned with the leading man who asked to see one of our books. He sat down and read aloud three pages from the Gospel according to St. Mark. God surely uses strange means for spreading His Good Tidings. The women listened well. The Maulvi also listened and pointed out those things which were not good for the Mohammedan soul. Finally the women asked the men to leave that we might teach them more from the Book, We sold thirty portions in that village despite the Maulvi's interference.

A VISIT TO INDIAN SCHOOLS

By Miss Margaret Murdoch,
Lyallpur, India.

In these days much is heard about the education of women in India but it is not often that we find schools for girls in the villages of Lyallpur district. Last week we were much surprised to find two in one afternoon, in villages not more than four miles apart.

As soon as we stepped out of the motor in the first place the men of the village thinking we were school inspectresses, directed us to the school. Before we entered we could hear the girls reciting the multiplication tables; we found out later the baby class had been reciting, but as soon as they saw us all was quiet. And there was no more noise while we stayed. They had no building and no furniture. The school was being held in the courtyard of the teacher's home. She, a Hindu, is married and has three small children. In the center of the yard was the teacher's chair and desk combined—just a native bed. Around it sat the girls on the ground on bits of matting or gunny sacks they had brought from home. Thirty girls of the first five grades are enrolled. The third and fourth grade girls were having their sewing period, some were crocheting some embroidering. Their work was very well done and might have been a credit to many of us more experienced in the art. Of course the younger girls did not continue their work but while we stayed the needles and crochet hooks never halted. We praised the order and quietness, qualities not to be found in all village schools.

We were not asked to speak to the girls but we talked to the teacher who bought one of the Gospel portions we sell. When one of the girls said she wanted one too, the teacher had all who wanted books stand and she paid for them all. She would collect the pennies later. From the school we went to the house of the manager of the boys' high school in the village and the women who gathered listened well.

In the second place school had been dismissed but many of the girls and women gathered in the school yard. We found a building here and the usual equipment of a primary school, charts, blackboard, and strips of matting for seats. The teacher seemed nice but said the school is being closed because no one can be found to take her place when she moves away next month.

The number of new girls' schools being opened in the Punjab is a sign of real progress. There are primary schools for boys in a great many of our Lyallpur villages and high schools in reach of all but the girls as a class are neglected. A few read in their own homes. In the cities and many of the larger villages there are schools for girls and the number of high schools opened during the last five years indicates they will not be neglected long.

This last year the Christian women in our district have shown more interest in attendance at services and in learning the Word. In one place three years ago they almost refused to gather for service when we went there but this year during our week's camp there they gathered for a daily service and asked for an extra one on Sabbath. Of many other places the same story might be told. Perhaps because you there and we here have prayed a little more for them this past year the Spirit has been able to work this change in their lives. Shall we not spend even more time in prayer for these illiterate women who have taken His name, that they may so learn of Him that their lives may be a greater witness for Him to those around them.

May I add that the need which has most impressed me is that of consecrated workers. The Punjab needs many more men and women who will leave all to go forth and teach others about Christ.

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

THE ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY, GREENSBURG, PA., JUNE 13-17, 1930

MRS. J. J. McILVAINE
First Vice President.

MRS. GEORGE PATTERSON
President.

MRS. HOWARD BUCHANAN
Second Vice President.

* * *

A MESSAGE FROM THE FIRST VICE PRESIDENT

Remember the W. G. M. S. Convention at Greensburg, Pa., June 13-17, 1930. That our Convention immediately follows the 1900th celebration of Pentecost is most happy. The Pentecostal experience meant for the early Church and it means for us that Jesus is living and working. It is *faith* that sees clearly the purpose and mission of the Church. It is *hope* that breeds courage to obey God rather than men. It is *love* for the children of God who are scattered abroad. It is, therefore, a wonderful preparation for the spirit and business of our Convention.

Greensburg is a delightful little city, easy of access by train or automobile. The women of the Local Committee are expert in arranging all things for your comfort and entertainment. The program as outlined by our President is very good. It remains for every one of us who possibly can to attend. There is inspiration in numbers. Your presence at the Convention not only adds to the Convention itself, but means that you will be an avenue of the Convention's influence and blessing to your own Missionary Society. Please plan to come.

In the meantime, let us be much in prayer. Jesus said: "If ye being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him"? The Holy Spirit is a gift. He comes in answer to prayer. The early Christians

met in the Upper Room and waited on God in faith and in prayer. The challenge to each of us now is: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you". Thus does the Holy Spirit get His opportunity to work in and through us. On that first day of Pentecost there was born a new era of spiritual power. Let us expect great things of God for our Convention this year.

Geneva Montgomery McIlvaine.

* * *

NOTICE TO DELEGATES

The Convention Church in Greensburg is waiting to receive the names of its guests. All delegates and visitors to the Convention please send your names at once, to the Secretary of the Local Committee, Mrs. Samuel Warden, 207 Church Street, Mt. Pleasant, Pa.

Guides will meet all trains bearing delegates who will be taken to the U. P. Church where they will present credentials and register. Meal tickets will be on sale and delegates are urged to cooperate with the Committee by purchasing early. Meals will be served in the Baptist Church, just across the street from the Convention Church and at the First Presbyterian Church one square east on Main St.

Convention mail will be handled at the local Post Office which is opposite the church on Pennsylvania Avenue. Have your mail marked "W. G. M. S. Convention".

A Sight-Seeing Trip has been arranged for those who can stay over Wednesday June 18. It is hoped that many may enjoy this trip. Those wishing to take it are asked to register for it early.

We are looking forward with much pleasure to this Convention.

Local Committee, Mrs. Fred Morgan, Chairman.

* * *

MAIL FOR DELEGATES

All delegates and visitors attending the W. G. M. S. in Greensburg, June 13-17, please have their mail sent to Greensburg, Pa., General Delivery, Care of W. G. M .S. to insure prompt delivery.

Thanking you we are,

The Local Committee.

* * *

1900TH ANNIVERSARY OF PENTECOST

A minister of the Gospel went to a certain place to visit some of Christ's followers. He said to them, "Did you, when you became Christians, receive the Holy Spirit"? "No", they answered, "we did not even hear there was a Holy Spirit". But when they were fully instructed they wanted to receive Him and did receive Him and were filled with power and became mighty witnesses for their Master. The same question might be asked of many church members today and the same sad answer might be given, "We did not even hear there was a Holy Spirit".

June 8, 1930 is designated as the day for the commemoration of the 1900th anniversary of Pentecost. The attention of all Christians should

be called to the place of the Holy Spirit in the church. All should be urged to make a special study of the Scriptures that there may be awakened a deeper appreciation of His office and work.

We need not be concerned about the spectacular phase of the early manifestation but we do need to be concerned that there be a new experience in every heart. Never was there a time when power was more needed in the lives of Christians than today. Dr. Stanley Jones says: "Pentecost is not a spiritual luxury; it is an utter necessity for human living. The human spirit fails unless the Holy Spirit fills".

What manifestation should we expect following a real experience of Pentecost. First, if Pentecost means anything we should expect a revival of prayer. It was after ten days of prayer that the first Pentecost came. We need a revival of prayer that will fill the churches at the mid-week prayer service and the Sabbath evening young people's service; a revival of family worship; a "Go-to-church" day 52 Sabbaths of the year, morning and evening. Yes, prayer preceded the first Pentecost, and prayer followed Pentecost.

Pentecost means witnessing. We should expect some new witnesses. A Pentecostal experience cannot be kept secret. Like the disciples of old one who has had such an experience cannot but speak the things he has seen and heard.

We need a new dedication of life to the Master's service. Would it not be fitting if on June 8, 1930 every woman of the United Presbyterian Church would renew her vows unto the Lord, and rededicate herself to Christ making this her consecration prayer:

Take my life and let it be
Consecrated Lord to Thee.
Take my moments and my days
Let them flow in ceaseless praise.
Take my silver and my gold
Not a mite would I withhold.
Take my intellect and use
Every power as Thou shalt choose.
Take my love, O Lord I pour,
At Thy feet its treasure store.
Take myself and I would be
Ever only, all for Thee.

* * *

QUESTIONNAIRE

1. Where is the W. G. M. S. Convention to be held?
2. Which is the oldest church in Westmoreland Presbytery?
3. Name some of the early leaders of our work in the Northwest.
4. What women were instrumental in developing mission work in California?
5. When was the first U. P. Church organized in San Francisco Presbytery?
6. Who, on his way to his preaching appointment often rode his horse as it swam a stream?
7. What did the people do when the minister got "to the end of his rope"?
8. They knew every brick in the building—Where?

Continued on page 706.

Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

THANKING HIM

Do we thank our Father, every livelong day,
For the silver shadows, for the sunlight gay—
For the sound of music, for the glowing sea,
For the stars that light the heaven's mystery?

Do we thank our Maker, every passing hour,
For each bit of beauty, for each gentle flower,
For the tender twilight, when the night is near,
For the smile that follows after every tear?

Do we thank our Teacher, with each swift heart-beat,
For the gift of fingers, for the gift of feet—
For our eyes, our hearing, for our lips and hands,
Or do we think swiftly that He understands?

We should thank our Father, simply as a child,
For His utter patience, calm and sweet and mild,
For the blessings scattered, over all the way—
We should thank our Father every livelong day!

A THANK-OFFERING SERVICE IN ASSIUT

"Aren't we going to get our thank-offering boxes pretty soon?" asked one of the teachers in the Pressly Memorial Institute several weeks after the opening of the term . "The girls ask me every day when they are to start bringing their thank-offering."

This is an inquiry frequently made when there has been any delay in distributing the little boxes. For some years past it has been the custom to give a thank-offering box to each of the Bible classes in the school at the beginning of the year. The teacher of the class has charge of the box and regularly one day each week it is presented to receive the milliemes and half-piastres and piastres which the girls wish to contribute. The interest which the pupils have in making this gift is always very keen and they are anxious to begin filling the boxes as early in the year as possible.

The interest spreads beyond the school to the homes of the pupils. The purpose of the thank-offering is explained to relatives and they are asked to help swell the fund. One of the girls collected about ten dollars from her friends one year to add to the offering of her class.

As the day for the ingathering draws near, letters are sent to the graduates and former pupils of the school stating the date upon which the offering is to be received and giving them an opportunity to contribute if they so desire. The letters in reply are interesting and the stories they reveal are warming to the heart.

One girl sent a pound ($5.00) in the name of a wee nephew. A son had been greatly longed for in the home and the gift was a thank-offering for his arrival. At another time a gift of a dollar and a half was received. It came from the pupils in a small village school. Many of them were poor. That small gift represented a real desire to give.

The day when the gifts from the town and presbytery of Assiut are to be gathered, is one of the events of the year. The girls all arrive in gala attire after the noon recess, for they are to have a part in the pro-

gram. White dresses and elaborately curled hair betray those who are to perform. Gold ear-rings and necklaces are much in evidence. One poor little boarder comes to complain that she has no white stockings or gold necklace to wear. When she appears on the platform later, her feminine love for ornament has been satisfied for she is proudly wearing borrowed stockings and necklace. Shortly before the hour of the meeting all the older girls of the school march to the chapel. There is a goodly number already there waiting for the exercises to begin. More come and fill all the seats. The ushers have difficulty in keeping out numbers of street children who want to crowd in to see what is going on. There are more women than there are seats and chairs have to be brought in to provide for all who come. Rich and poor alike join in this service of giving a thank-offering.

The program of songs and recitations by pupils from the various schools and an address precede the real event of the afternoon, the taking of the offering.

Four schools bring up their money first. The leader calls for Sitt Badea's school and a little white-clad figure carries forward the box containing the offering, recites a verse and lays the money on the table. The amount is not great, only about five dollars from thirty girls. It represents the true spirit of giving which is only one of the helpful lessons that Sitt Badea is teaching the group of girls whom she has gathered into a school held in her own home. They come from the poor districts of Assiut. Sitt Lucia's little school presents its gifts next. Again the amount is small. Sitt Lucia has done a noble work for many years in training little children who would otherwise go uneducated. She gets very little material return for her efforts, but she has helped many a life to attain a higher ideal. The pupils of the Khayatt school and the Pressly Memorial Institute who are more numerous and who are often more fortunate in respect to the things of this world have larger offerings to present. Then the ladies are asked to come forward with their offerings and in presenting them to mention their reasons for thanksgiving. There is no spirit of display in this. Many of the words of gratitude are spoken so low they are scarcely heard by those sitting in the back of the room. Among those to lay gifts on the table is a mother who comes carrying in her arms her small son. In his little hand is clutched an envelope containing ten gold pounds. She speaks out in a clear voice giving praise to God that in a carriage accident she and the baby had been spared from injury. So they come one after the other with shining faces to present their gifts.

But there are still some women too shy to come forward. They are not able to give large sums. The baskets are passed and milliemes and piastres and five piastre pieces are dropped in. Not one of those present is willing to let the basket pass without adding her contribution. One poor woman drops in a ring. It is her mite, and represents giving to the point of sacrifice.

As the president announces the amount of the offering, it is worth while to look over the faces of the audience. A light seems to spread over the whole place so happy are they that so much has been given toward the advancement of the Lord's work in Egypt.

And how is this money used? It is apportioned to the work of the Egyptian Church, to help in the work in the Sudan, the foreign mission field, of the Church in Egypt, to aid in the support of the Orphanages, and to help carry on the Bible work in the prison.

Located in Assiut is a large prison. Through the kindness of the governor, one of the Pressly Memorial Institute teachers with a Bible woman

has been permitted for some years to hold meetings on Sabbath afternoons among the women prisoners. If the governor and the guard in charge of the women are lenient, all of the women are allowed to come in and hear the gospel message. Sometimes the governor is such a strict Moslem that he will allow only the Christian prisoners to enter the courtyard for the meeting. But the other women always crowd around the windows and listen. It makes a break in the monotony of their day. Even though the attraction is only curiosity at first, they soon look forward to hearing a message which brings light into their darkened lives.

The thank-offering gifts of our Egyptian friends which represent in so many cases real sacrifices are doing their small share in spreading the knowledge of Christ in spots where it has not reached and where it is so greatly needed. The joy they have is always an inspiration.

—Mary L. Thompson.

SUGGESTED TOPICS FOR MONTHLY PROGRAM

First—For what are you thankful,

1. As a Christian woman?
2. As a member of a Christian home?
3. As a member of Christ's Church?
4. As a daughter of the King?

Second—What was the amount of the Thank-Offering of our society last year?

Third—What should be our aim for this year?

THANK-OFFERING NIGHT

June 14th, 1930

Very soon delegates from each presbyterial will be leaving their homes for the journey to Greensburg, Pa. We wish it were possible for each member of every society to have this great opportunity. We can not all attend but we can all unite in prayer for God's richest blessing on this meeting. Pray for the safety of those who travel, for the health and strength of officers, delegates and visitors. Our hostess—Westmoreland Presbyterial and the Greensburg people have planned well in every detail. May the 1930 Convention be a blessing to those entertaining and to every one attending.

The Thank-Offering service will be held Saturday night. The new pageant "Christian's Thank-Offering" will be presented.

At this service the amount of the Thank-Offering of each presbyterial will be presented by one delegate appointed by her presbyterial. As soon as the Thank-Offering Bearer is chosen her name is sent to the General Thank-Offering Secretary.

The following Presbyterials have appointed one of their delegates to present the amount of their offering:

Albany, Cedar Rapids, College Springs, Concordia, Idaho, Kiskiminetas, Mercer, Monongahela, Monmouth, Muskingum, Omaha, Pawnee, Oregon, Philadelphia, Puget Sound, and Texas. May this be a reminder to the presbyterials who have failed to appoint a Thank-Offering Bearer. Send the name AT ONCE PLEASE.

Life Members

$25.00 Each.

From April 1, 1930 to May 1, 1930

9. Mrs. Wm. A. Perry, East Chicago, Ind. By her husband.
10. Mrs. Jennie Morton, Smithshire, Ill.
11. Mrs. L. A. Benson, Clay Center, Kans. By Four Mile Missionary Society.
12. Mrs. J. W. McCullough, Shambaugh, Ia. By her husband.

CORRECTION

544. Mrs. Alexander McBride Morrow, New Sheffield, Pa. (In Memoriam). By her daughter, Mrs. J. A. Ray, Ambridge, Pa.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

YEAR THOUGHT—"Nothing is ever done beautifully which is done in rivalship, nor nobly which is done in pride."—Ruskin.

YOUNG WOMEN'S SPECIAL WORK FOR 1929—1930

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Cole, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

NEW Y. W. M. SOCIETIES

The practice of announcing the formation of new societies as soon as the organization is accomplished is not always followed, hence at the close of a year a long list remains to be introduced to the missionary public. Philadelphia has been diligent in business. Many other presbyterials have not been idle. A list of presbyterials and new societies follows:

Philadelphia Presbyterial—4th Philadelphia, Jean Morrison Circle—11 members. 5th Philadelphia, Friendship Circle—12 members. 7th Philadelphia, Mary E. Ross Circle—15 members. Fairhill Philadelphia Girls' Circle—11 members. Sherwood Philadelphia Gale Paxon Circle—14 members. Wilmington, Del., Elizabeth Kelsey Circle—12 members.

Wisconsin Presbyterial—Caledonia Young Folks' M. S.—12 members.

Los Angeles Presbyterial—2nd Los Angeles King's Daughters—22 members.

Steubenville Presbyterial—Jo-Willa Mission Circle—12 members.

Mercer Presbyterial—Neshannock Earnest Endeavorers—14 members.

Caledonia Presbyterial—2nd Buffalo Willing Workers M. S.—8 members.

Cleveland Presbyterial—North Hill, Akron Grace Guild—17 members.

Chartiers Presbyterial—Donora Frances Morrison M. S.—18 members.

Spokane Presbyterial—4th Spokane Frances Dawson—9 members.

Detroit Presbyterial—1st Detroit Dorothy Cummings M. C.—22 members.

Allegheny Presbyterial—East Union Y. W. M. S.—6 members.

Pawnee Presbyterial—Lincoln Y. W. M. C.—15 members.

College Springs Presbyterial—Tarkio Y. W. M. S. Clarinda Mafeeda Gurges Society—13 members.

YOUNG WOMEN'S SPECIAL

Again is explanation of the Special made. There still seems to be some doubt as to whether the money should be taken from the society treasury or whether it is really to be over and above all other money. There would be no point in having a special if the money to finance it were taken from the treasury. Such a course would be giving a *new name* without doing a *new work;* or, it would require the use of money *already needed* in the *regular work* so would not be any benefit.

If you as a member wish to include the special in your monthly pledge, you may arrange with the treasurer to reserve $1.00 of the yearly amount to be applied to Y. W. Special. However, as one treasurer said, it would be less work for the treasurer if the dollar were paid at one time and separate from the regular pledge. In our missionary society we do not wish to burden any one who is cheerfully doing volunteer work so why not make it just as easy for the treasurer as possible.

As already noted, the amount asked is an average of $1.00 per member. This is not an exorbitant sum when we recall that nearly every family in the church buys daily at least one paper at three cents and some have

two or three papers a day, morning, mid-afternoon and evening. This is to say that the Y. W. Special which is so difficult for some societies to raise amounts to less than *two cents a week* per member.

Another matter we wish to speak of. When we want something very much for ourselves we say it costs *only* this— naming it in *sections— very small* amount. When it is to go for church purposes, we name the *whole figure* and speak of its *large dimensions!*

All of our Y. W. society work is voluntary. At the same time, an obligation rests on every professed Christian to do the work of the Lord. If we belong to a club, we wish to perform our full duty. We do not try to get away from bearing our share of the financial part of it. Indeed we feel rather proud that we discharge our obligations to it. Now we do not believe that members in the Y. W. Societies are *trying* to *shirk* their responsibility to these organizations, but we do feel that not nearly enough thought is being bestowed on this work which is much more important than any club work, recognizing that clubs may be very helpful.

Let us review the figures for April 1913-1930 inclusive,—thus having some idea of how the special has grown.

1913—	$ 909.00	1922—	$2,515.50
1914—	1,151.00	1923—	2,763.00
1915—	1,270.00	1924—	2,572.12
1916—	1,223.25	1925—	3,342.00
1917—	1,356.00	1926—	3,236.15
1918—	1,583.00	1927—	3,581.25
1919—	1,841.50	1928—	3,066.00
1920—	2,158.00	1929—	
1921—	2,578.00	1930—	2,356.19

The "Wall Street" escapade seems to have some effect on even Young Women's Special! Or may be it is just a reaction felt when prosperity is just a little off balance. Let us hope that the balance will be regained before next year's report.

AGAIN—THE EGYPTIAN KERCHIEFS

How near and yet how far a society may be from receiving an award by failing to contribute to *just one* of the designated *Seven Departments!* A goodly number of societies missed by this narrow margin,—yet missed! Too bad! The annual report will give the number of successful societies. Will every presbyterial see to it that one delegate shall be responsible for receiving and carrying home the number of kerchiefs won by that presbyterial.

Please note that the *kerchiefs will not be sent out from headquarters,* 904 Publication Building, Pittsburgh, Pa.,—nor from the General Secretary's address.

We wish to commend all societies that have helped to make this venture a success by entering into the plan. We are sorry that some failed by one point only. It is possible that some other societies failed to qualify because they knew nothing of the project. They do not read the Young Women's Department pages. A good way to discover this is to look over the annual reports. Then there were others who must have felt it entirely too much bother to try to meet the requirements. No doubt there were some who do not believe in such incentives,—*such a plan was never tried before!*

May we hear from all who are pleased with the kerchiefs. If you have something real nice to say to the donors, send it in and space in the Magazine will be given for its publication.

THE MIND TO WIN

Oftentimes we wonder why some people who seem to have so many handicaps manage to succeed in whatever they undertake. Wealth, social position, "pull",—none of these is possessed in any special measure. Besides some physical ailment hangs like a stone about the neck of the person yet she is not held from at-

tainment. Indeed some of the most optimistic are those who have apparently the least reason for optimism.

A story is told of a gentleman who was waiting for a train when he noticed a man tying a bow tie. He had only one arm. To perform the feat of correctly tying this adornment, he held one end in his teeth and made a regulation bow with his one hand!

Why could one man do with *one* hand what many cannot do with *two able* ones? Because of the loss of his arm through accident, he determined that he would not be an invalid. He would do for himself what he could do. He had been an electrical worker; he now learned to be an electrical contractor and handled big jobs. He might have given up because of his disability, but he made it *his reason* for attempting to do greater things.

When the annual reports come in, many handicaps which have limited the success of the work of the year are noted. Small numbers from which to build up the society, quite a lack of interest, a tendency to irregular attendance, a failure to support the work adequately, laziness in preparing for the program,—yes, scores of difficulties may be mentioned. These are handicaps but a mind to win, if it be general enough, can overcome most of them.

You of the small town or rural section feel that the city is the place where much can be accomplished. Just remember that it has its troubles, too. People? Yes! There are also numerous counter attractions to draw one from duty. Then those of the city cast longing eyes toward their country cousins. They envy them their quiet and peace and freedom from interruption! You must know from experience in both places to rightly understand that handicaps exist no matter where human kind may live. The one who wins does so through a determination which will not be gainsaid.

Nothing is gained by withholding effort because that which we deem as requisite is not at hand. If we have only *one hand*, we have *only one hand* to use! We have to make the best of our possessions. Let us then enter on the work of the new year with a *mind to win*. May we not pity ourselves because of our lacks if we can remedy them, but see what we can accomplish with the stock in hand.

"Success is a shy creature that permits itself to be captured only by those who are patient, painstaking and persevering".

Methods

The Kelsey Circle of Wilmington, Delaware, although very new, has sent in a copy of its first year book. Its name is in honor of Elizabeth Kelsey, one of our young missionaries in Egypt. She is a daughter of Dr. and Mrs. Hugh Kelsey of Muskingum College. The girls of this teen age society made their programs. Their "trade-mark", a globe with a circle around it containing the word Kelsey, is mimeographed on every page. It is called "the Kelsey Circle". A Candle Light service for the installation of officers was a feature of the first program, the officers of the Women's Missionary Society officiating in the exercises. July is to be a social meeting,—a "moonlight boat ride". Music is prominent in the different programs,—violin, piano and voice. A devotional service of which Esther is the topic is to be dramatized. Another feature is a missionary quiz. A contest on missionary names and stations is to be held. Stewardship, a debate, a special study of our mission fields, a round table on Egypt, etc.—each has a place. Mrs. H. C. Jeffers, 439 Gedes St., Wilmington, Delaware, can give fuller information. Another item in re-

gard to the above program which might interest you is a ship mimeographed on a central page, August, when each member is to "visit Miss Kelsey in Cairo, Egypt via letter". Perhaps more societies might profit by this plan.

Mrs. C. M. Laing of Tarkio, Mo., has sent in the Mary Lyon Thompson Society program. This society is using "From Jerusalem to Jerusalem" for three months completing the book in June when a special prayer service commemorating the 1900th anniversary of Pentecost will be held. This society has eight honorary members among our missionaries. The picnic meeting in July is to enjoy a letter from each of these. A mother and daughter party with a dramatic presentation and possibly a short missionary address gives promise of a pleasant and profitable meeting.

Few—very few—separate Home and Foreign missionary societies may be found in our church. The 1st Allegheny church, otherwise known as the 1st N. S. Pittsburgh, has a Home Mission society. As you would expect, the program confines itself to topics pertinent to America and its people, using the Home text as a basis of study as well as the different parts of our own work.

Some pointed quotations occur through the book:—"Opportunity is the command of God". "The measure of my receiving to be the measure of my giving". "There are many talents and one of them belongs to you". Have your tools ready and God will find the work". Mrs. M. E. Kirkwood is chairman of the program committee.

Ohio Northwestern Presbyterial in its June convention is seeking to have the reports in a telling and abbreviated form. Secretaries are asked to use the *poster* plan, time to be given for verbal explanation if necessary. If you are interested in such a plan for society work or for a presbyterial, write to Mrs. R. W. Frost, Findlay, Ohio, and ask her just what was done and how satisfactory it proved to be. It seems to be the mind of these workers that *eye-gate* is more likely to make a lasting appeal than *ear-gate!*

How to secure "Intercessory Missionaries" has been worked out by Mrs. W. H. Cairns, 648 Orville Ave., Kansas City, Kansas. Mrs. Cairns first prepared a Missionary Album pasting in the pictures of missionaries, both Home and Foreign, cut from *The Womens Missionary Magazine*. She asked the members of the W. M. S. to each choose one or more missionaries for special prayer. To each one she gave the picture or pictures of the missionaries chosen. There have been no duplications and now all of our missionaries are being upheld day by day by these intercessors at home.

Not only are prayers being offered but birthdays are remembered and letters are winging their way to the workers in lands near and far away.

MAGAZINE SHOWER

Again we wish to remind all Delegates, Life Members and Visitors to the W. G. M. S. Convention that there will be a Magazine Shower on Monday afternoon when subscriptions to the Magazine will be presented. We are asking that each delegate aim to secure an average of two new subscriptions from each society in her presbyterial.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The Foreign Secretary regrets very much that there was no report of the doings of the foreign department in the May Magazine. The Lord planned that she should be set aside for a little while. She is now very thankful to say that the many prayers for her recovery have been answered, so much so that she will attempt an article for the June Magazine. But before taking up the work of the department, she desires to express her most heartfelt thanks for the letters, telegrams, postal cards, gifts of flowers, books, etc. which came to her room daily to brighten the sojourn in the hospital and cheer her despondent heart by the knowledge that her beloved friends in the work were interested in her recovery. It would be impossible to send personal letters, so she takes this method of expressing her deep gratitude.

EGYPT

You all know that the Lord made it possible after many years of waiting that $27,000, the sum of money which Dr. Grant thought would be ample to complete the Martha McKeown Hospital in Tanta, was available this year. You will be pleased to know that the work is progressing nicely and that Dr. Grant expects great things from the increased number of private room patients, many of whom are able to pay, saying nothing about the convenience and comfort of having suitable dormitories for the nurses. We are rejoicing that the Lord made possible the completion of this building and feel sure it will continue to be a greater blessing, if possible, than ever before under the consecrated management of the doctors in charge.

Dr. Grant sends the following itemized statement of necessary equipment that members of missionary societies and other friends might feel like contributing:

7 dozen full-sized woolen blankets.
2 dozen flannelette blankets.
7 dozen bed spreads.
3 dozen sheets, 90" x 63".
12 dozen sheets, 90" x 75".
Any number of pillow cases, 20" x 31".

Bath towels; face towels; tray cloths; dresser scarfs in large quantities, because they are needed not only for the new male ward but for the nurses' dormitories. It is necessary to supply the deficiency in bed clothing for the old wards.

I am sure the doctor would be glad also to have the nice rag rugs duplicated that were sent to the Mary Clokey Porter Girls' Boarding School. They need them everywhere in all sizes. We know from our past experience that all we have to do is to make our wants known to the women of the United Presbyterian Church and as soon as possible thereafter they are supplied.

Pack your goods in strong wooden boxes, put a list of contents inside with valuation and also the name and address of the person to whom acknowledgment should be made. Nail the boxes up firmly and print in black the name of the hospital. The name of the institution is used rather than the name of an individual because it saves the cost of customs. Write the undersigned and she will send you stickers. After these are properly filled out, paste them on the boxes, and that will take them to Putnam, our shipping agent. The donors pay the cost of transportation to New York and the Board pays the cost of ocean transportation. Send a report of the number of boxes forwarded and a list of the contents, with valuation, to Mr. George B. McClellan, 1505 Race Street, Philadelphia, Pa. He is our transportation agent and needs to have this information for insurance purposes.

I know you have been wondering why we have published no report of the Building Committee for the Beni Suef Community Center and School.

The explanation has just arrived. The report was written and mailed January 18th but unfortunately through some misunderstanding it was incorrectly addressed. It went all the way back to Egypt, was promptly placed in another envelope and sent on its way to Pittsburgh, reaching us this week. We reported last year that the estimate for the building was $32,500 but with exchange and unforeseen extras the total cost was $33,942.50. An itemized statement will appear in the July number of the Magazine. Let us for the missionaries express their gratitude and joy in being permitted to occupy the new building and also their gratitude for the new impetus the work has received. They, too, would like to have contributions of rag rugs of all sizes. The beautiful specimens sent by the women of our Church to the Mary Clokey Porter Girls' Boarding School have led every other institution to long for the same.

When Mr. Galloway and family arrived in Egypt they were assigned to the Benha district. They had great difficulty in finding a suitable house to rent; anything at all desirable would cost twelve pounds or more per month and they felt that was entirely too much. You remember that in our Community Building in Benha we have on the top of the house a very nice apartment for Bible Women. Our missionaries, with the usual desire that they all have to be as helpful to each other as possible, told Mr. Galloway as they had only one Bible Woman at present they could make other arrangements for her and he and his family could have the use of that apartment. Mr. Galloway gladly accepted. Our missionaries are delighted to have Mrs. Galloway as she is so helpful, and Mr. Galloway likes to have her in the building because he is away from home a great deal. Isn't it lovely to see how missionaries cooperate and help each other out in so many different ways? We are delighted to help the Foreign Board and our good friend Mr. Galloway in this fashion.

It gives us pleasure to tell you of another improvement that has been made in our work in Egypt. When the Mary Clokey Porter Girls' Boarding School was erected it was impossible to have the desired sewer connections. Therefore we had to go to the extra expense of installing septic tanks. This last year the city extended its sewer system out so that it was possible for the School to make connections with that. For this very desirable work we were requested by the Mission to grant $750, which we gladly did. We will now have no more trouble with the septic tanks and although it did cost a good bit the Mission did the best it could with conditions as they were at the time.

The School is getting along nicely and the Kindergarten department seems to be in especial favor. Several of our missionaries have been ill with influenza and had to go to the hospital, but we are glad to report that all are making a good recovery.

INDIA

The latest word concerning the plot for our new hospital building in Sialkot was rather discouraging. The Government, it appears, has bought a piece of ground very nearby and proposes to put up a hospital there. Our missionaries are doing their best to persuade the government officials to take another location as we think it would not be advantageous to our work to have the two hospitals in such close proximity. We will keep you informed as to the progress of affairs.

A letter from Janet Nesbitt gives a very encouraging account of her recovery. Miss Hadley, who has been so ill, is on her way to America and is making some stops en route.

The Misses Ardrey, Moyer, Murdoch, and Reynolds were due to ar-

rive in New York May 9th on the *Berengaria* from India.

The doctor is having Agnes Ballantyne spend some time in the hospital in Xenia, Ohio, as he thinks she is apt to make a more rapid improvement there than elsewhere.

Miss Jones has made a splendid recovery and is so well that she is taking a post graduate course at The Children's Hospital in Pittsburgh. We are all grateful to the Hearer of prayer for the answers He has given concerning these beloved missionaries.

Miss Cynthia Wilson is still in the hospital in Pasadena. She is happy and perfectly resigned to whatever the Master has in store for her.

Ecclesiastical affairs in India are far more progressive than the average reader imagines. They have Presbyteries, Synods and other Church courts just as we do. They have Women's Synods and Women's Synodical reports. I have a letter from an India missionary and wish to quote the following extract therefrom: "Two years ago after Mrs. Samuel returned from America she was invited to speak in Synod, but some of the brethren were so 'sot in their ways' that they didn't think it proper for a woman to speak before men and so walked out of the church while she spoke. However, they had the grace to be somewhat ashamed afterward, for she not only told about her trip to America but brought a gift of a check for Rupees 1500 from the Women's Synodical Thank-Offering to be used in the Synod's Home Mission work. Last year the Synodical delegate—a woman—was courteously received, and this year the story seems incredible. When Miss Bishur-ul-Din brought the Women's Synodical report it embodied a request that the Synod permit one woman to sit on their *Home Mission Board* as a non-voting member so that she might report more intelligently the *Home Mission needs* to the women. In response to this request the Synod voted to ask the Synodical Women's Association to appoint one of its members as a member of the Synod's *Home Mission Board with full voting powers along with the men.* We can hardly believe it". Does it look as if the Christian women in India were making greater progress in Synodical work than the Christian women in America?

Another quotation seems to me so unusual that I think I will let you read it: "Two of us were walking home from church one day when we saw such a curious performance that we stopped to find out what its was. Two men were standing by the side of the road with a big cloth between them and something tied up in the cloth. A herd of goats was passing under the cloth and the men were sprinkling them with something. We asked what was being done. Were they counting the goats as they went into the city market? The reply was amazing. In the cloth they had carefully tied up the Koran (sacred book of the Mohammedans) and they were making the sick goats pass under it. As they went through, the men were sprinkling them with water and repeating verses from the Koran and one of the men told us very confidentially: 'Now God will give them rest'." Aren't you glad that you have a part in sending the representatives of the Master to that benighted land where after almost seventy-five years of missionary effort the people are still living in such darkness?

SUDAN

You will remember that the Sudan Mission sent Miss Ganter down to Egypt to take language lessons in the University at Cairo. She was located with Mrs. Coventry's household and gave her whole time to the study of Arabic. Several weeks ago she had to go to the hospital. When a diagnosis was made it was found that she was suffering from amoebic dysentery and the doctors advised that it would be some time before she would be able to take up her work again.

They thought that she should go to Switzerland to recuperate.

We are still sending application blanks and corresponding with those whom we think the Lord is calling to take up work in our School at Khartum North. It is wonderful and a matter of great thanksgiving and praise that the Lord has made it possible for the few who are there to carry on His great work in the fashion they have during the past year.

Up to date we have been unable to find a single new missionary to send out to the Sudan.

Dr. Giffen and his wife are in this country on furlough and Rev. Ried F. Shields has been elected Corresponding Secretary. We find him a very reliable and courteous official. We received a cable some time ago that there was a piece of land adjoining our school property for sale. The Mission thought it would be advisable to purchase this but as it was to be an auction and we had no idea what it would cost we could, of course, take no action whatever.

Miss Aulora McIntyre had planned to sail from Alexandria May 7th and will probably be safe in this country by the time this Magazine reaches your hands. Miss Mary Coie wrote us that she would sail from the same place on May 21st on the Dollar Line and hoped to arrive in New York June 10th.

ABYSSINIA

We are now busy at work on the X-ray plans and the wiring of all our buildings on the hospital compound for electric light and the purchasing of the necessary fixtures. I wish I could show you the estimates the missionaries have prepared and the number of catalogues they used to show our Board what was needed. We hope to ship the entire outfit in the very near future.

You will all rejoice with us that, although Mrs. Bergsma was ordered to Egypt on account of ill health caused by the altitude, a late letter from the doctor tells us that they are back again in the George Memorial Hospital. Many prayers were offered for her recovery and that this devoted man and his family might be permitted to continue the work which they have so nobly commenced and which has been productive of many wonderful results.

Mr. and Mrs. Russell have also been great helpers. Mr. Russell is busy with septic tanks and other problems connected with the water supply and all the other much-needed equipment for the hospital work. Full details of all the work in our four fields will appear in the July Magazine.

May we urge every reader to pray that the Lord would thrust laborers out into His harvest fields so that those already on the fields may not be overworked and that much needed recruits may be speedily enrolled. Thank Him for blessings received during the whole year in every department of the W. G. M. S.

"DO IT AGAIN LORD"

One of our churchmen tells of a visit to the little room in Aldersgate Street, London, where John Wesley's heart was "strangely warm". As he sat in meditation a colored man came in. He read the inscription on the bronze plate which told what happened to Wesley on that spot. As he stood in silence the tears began to fall, and, dropping on his knees and raising his hands unto heaven ,he said: "Do it again, Lord. Do it again"! That is Pentecost! Power first; program afterward!—Dr. Charles L. Goodell.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

NEWS FROM INDIA AND EGYPT

Through the kindness of the missionaries, some very interesting publications have been received from India and Egypt telling of the struggle being waged against drink and drugs.

From India comes the publication, "Prohibition", the official organ of the Prohibition League of India, with which some fifty organizations are affiliated. At this time when government sale is being advocated as a remedy for the ills of Prohibition, the results of government sale in India will be most enlightening. "The government reports do not furnish any adequate statistics for a proper calculation of India's drink bill, however the following is a safe estimate for one province from which we may have a general idea of the total drink bill of the whole country. In the province of Madras, the bill for drink is 165,000,000 Rs., while the bill for drugs is 78,000,000 Rs. A favorite government fallacy is that individuals addicted to the drink and drug habit cannot give it up all at once but must only attempt to give it up gradually, so the liquor shops should be reduced in number gradually. However, the government's Administrative Report shows that although the number of shops has been reduced by half in the 26 years between 1900 and 1926, the Excise Revenue and the consumption of liquor is not less but has increased four-fold". In the province of Madras this last year, the consumption of country spirits and foreign liquor and the use of opium and hemp drugs increased. Boot-legging (supposed to be the result of Prohibition) has been steadily on the increase for three years! It is well said—"The Government policy is a failure. A system that produces these progressive results should be scrapped and the whole thing put on a rational basis: viz., Total Prohibition."

"Toddy is the greatest curse among the intoxicating drinks and drugs in South India. This is a native drink with 8% of an alchoholic content manufactured from the palm tree. The government liquor traffic has brought into vogue the practice on the part of the natives of leasing their cocoanut trees for the tapping of toddy instead of taking the natural product in fruit. The right to vend toddy in each demarcated area is sold by the government at auction to the highest bidder once a year. The man who offers the highest price and secures the lease immediately proceeds to obtain an adequate number of trees for tapping toddy for his shop, paying the tree owner an amount agreed upon and a monthly "rental" to the government which is the latter's share of the toddy business. The economic and moral devastation wrought by this drink is more widespread and continuous and in its totality more serious than the harm done by all the stronger drinks. The delineation of this ever-growing tragedy will not be complete unless we tell something of the tale of opium and hemp drugs. The drugs which are totally prohibited in all civilized countries are sold in India to any one who asks for them. The government sells the stuff through licensed dealers who get the right to vend for the highest tender".

Mrs. W. T. Anderson, Chairman of the temperance committee handling the three hundred dollars voted yearly from the Temperance and Reform funds for temperance literature for India sends a fine report that will appear at length in the annual report in the July number of *The Womens Missionary Magazine*. Mrs. Anderson has 100,000 leaflets ready for distri-

bution besides posters, a program for Temperance Sunday and a course of Scientific Temperance Instruction for our mission schools. A very interesting display of these leaflets will be on hand at the Greensburg Convention.

From Egypt comes the first Annual Report of the Central Narcotics Intelligence Bureau of the Egyptian government. The objectives of this organization stated briefly are the discovery of the source of drugs brought into the country and the obtaining of information concerning the drug traffic inside Egypt together with the prosecution of offenders. This first objective is extremely necessary because narcotic manufacturers of Central Europe are making colossal fortunes by pouring their poisons into Egypt and the Far East. Through the material and moral assistance of the diplomatic and consular representatives of foreign countries, gangs and organizations shipping heroin and its derivatives into Egypt from Vienna and Switzerland have been broken up. These drugs have been shipped into Egypt in wardrobe trunks with false backs and in tins of powdered glue, while hashish, smuggled in from Syria, has been found in casks of butter, barrels of tomato sauce and barrels of oil and even sacks of prunes. The Bureau has enforcement forces on land consisting of camel corps, mounted infantry and cavalry and sea forces of ships and boats. In spite of the fact that drugs are not bulky and can be easily concealed large seizures have been made. The camel corps operates in the 4,000 miles of frontier that must be patrolled where a comparatively small force of 600 men must guard against the importation of hashish over the desert.

Drug taking is a common habit among a certain class of the population of Egypt and at present the drug most commonly used is heroin. Heroin is taken by snuffing or eating, but recently the method of taking it by injection has grown with attendant results of the spread of malaria and infection of punctures. The bureau estimates probably a half million of addicts out of the fourteen million inhabitants. Of the prison population, 30% are addicts and the need of special prisons to segregate these sufferers is great. This report is full of the sufferings, the horrors and the results of this addiction. Body, mind and soul are destroyed, and man made in the image of God becomes a beast. Pray for Egypt that all the agencies being used to combat this great evil may be blessed and have wide spread influence.

Concluded from page 693

9. They sang on their knees—Where?

10. How many missionaries have gone to our foreign fields from our churches in the Northwest?

11. What proportion of our churches come directly from "Home Missions"?

12. They began with 30 Sabbath School pupils and in three years had an enrollment of 514—Where?

13. What new section of the Northwest to be opened shortly will present a new Home Mission opportunity?

14. A piece of white cloth as a substitute for a nose—Why?

15. He made ice cream for the Americans—Where?

16. A Syrian doctor offered a prize for what?

17. Gifts from the women of the Heliopolis Church—For whom?

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
905 Publication Building, 9th St., Pittsburgh, Pa.

When this issue of the **Womens Missionary Magazine** is received, Convention delegates will be perfecting their plans for attending the meeting. There are some things which it would be well for the delegates not to forget. Provide yourself with a competent note book and two good lead pencils so you will always have one in reserve.

Next, have a special purse with extra change in it and mark it "**For Literature**". There will be a table with supplies from the Literature Department and this will be a fine opportunity to make a choice of those things that will be helpful to you as a worker in the missionary society and that would help your society to do more effective work.

Have you ever wondered when certain phases of the work of the W. G. M. S. began? Why not get a copy of **Facts and Figures of Women's Work** and find out? The chronicle began with the year 1837 when the first missionary society, still in existence, was organized, and continues to 1927, recording, chronologically, the important events in the development of the women's work of the church. Every missionary society should have one for reference and every woman who has the interest of the W. G. M. S. at heart would find it a most convenient handbook. It is 10 cents.

Why not buy your W. G. M. S. pin the first thing and wear it during the convention? Neither will you be ashamed to wear it when you return home. It is only 50 cents. You might take one to a friend as a souvenir of your trip. Take a Junior pin to some member of the Junior Missionary Society in whom you are interested. They are 35 cents each.

There will be copies at the Literature table of all the mission study books for the coming year's study. Be sure to see them all and be prepared to give intelligent advice concerning them to the societies in your presbyterial.

If you have not yet bought your 1930 Prayer Cycle, be sure to get one at the Convention. They are 10 cents. You will see and meet many whose names are listed in it. Then when you return home, try to get every member of your society to get and use one. The missionary society should be the great reservoir of the prayer life of the church. The women's missionary movement was born and nurtured in prayer. By using the Prayer Cycle regularly you are helping to swell the great volume of prayer that arises day by day from the hearts of faithful intercessors. The promise is, "If two of you shall agree. . . . I will do it". Let us unite our prayers with others in definite petitions for His blessing on our work and our workers.

Bible Reading

THE BIBLE QUESTIONS

For quite a few years there has been a list of Bible questions submitted monthly. In scanning the reports of the Y. W. Societies, it was noted that only a very few societies make any use of these. The wonder now is,—should space in the Magazine be used monthly for this purpose if socities make no use of the questions. Perhaps the Women's organizations find a benefit in the questions and take pleasure in looking up the answers. May we hear from any one interested in this particular feature of the Magazine. It might stimulate interest if an interested person would give her reasons for a continuance of the questions. Or, if you think there is no further need for the Bible Readings, be frank in saying so and give your reasons for publication.—We may decide to publish the replies.

301. Prov. 1:7.
302. Prov. 1:8,9.
303. Prov. 1:11-19.
304. Jno. 12:48.
305. 2 Cor. 6:2.
306. Prov. 2:12-14.
307. Jer. 2:4.
308. 1 Pet. 1:9.
309. 1 Pet. 2:7.
310. Prov. 3:17.
311. Where was the "tree of life" planted?
312. Where are we told that we may have "right" to that tree?
313. What is the condition whereby we may "eat of the tree of life"?
314. Where recorded in one of the gospel stories that Jesus was creator of heaven and earth?
315. In which of Paul's letters is specific mention made of this?
316. What tribute did Solomon pay to his father and mother?
317. Where are David's instructions to Solomon relating to life found?
318. Why do sinful men love darkness rather than light?
319. Where recorded that Jesus called Himself "the light of the world"?
320. What blessing is there for the man who endures temptation?

Treasurer's Report for April 1 to 15, 1930

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work			Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
											Orphan's Home	Home for Ag. People	Columbia Hospital						
Albany	147.00	167.00	92.00	34.00	36.00	31.00	81.00	25.00	26.00	13.00	13.00	11.00	2.00	18.00	25.00	.....	13.00	.....	734.00
Allegheny	1113.00	2321.00	475.00	187.00	235.00	170.00	331.00	532.00	159.00	125.00	.....	.....	.....	72.00	27.00	1.00	16.00	.....	5764.00
Argyle	101.35	.....	111.00	13.00	15.00	10.00	34.00	106.00	11.00	20.95	.....	.....	.....	18.00	13.00	.....	.....	.....	453.30
Arkansas Valley	100.00	351.00	85.00	32.00	41.00	23.00	27.60	127.00	25.00	26.20	1.00	1.00	1.00	13.70	22.00	.....	1.00	.....	877.50
Beaver Valley	802.00	629.00	412.00	187.00	310.00	122.00	54.00	298.00	113.00	57.00	.....	.....	.....	73.00	101.00	.....	12.00	.....	3170.00
Big Spring	110.00	102.00	103.00	54.00	58.00	16.00	16.00	38.00	18.00	11.00	1.00	1.00	.....	8.00	18.00	.....	.....	.....	554.00
Boston	221.00	290.00	131.00	42.00	46.00	6.00	48.00	58.00	27.00	15.65	.....	.....	.....	49.00	26.00	3.00	5.00	.....	877.65
Butler	417.50	258.00	354.00	188.00	187.00	99.00	196.00	248.25	118.00	62.40	61.00	36.00	42.00	54.00	82.00	13.00	15.00	.....	2431.15
Caledonia	145.25	171.00	126.00	96.00	100.00	51.00	94.00	145.00	52.00	25.00	30.00	28.00	18.00	21.00	40.00	.....	15.00	.....	1157.25
Cedar Rapids	55.00	371.00	34.00	47.00	20.00	9.00	48.00	81.00	14.00	15.00	.....	.....	1.00	5.00	8.00	.....	.....	.....	708.00
Chartiers	345.00	1212.00	839.00	257.00	317.00	120.00	185.00	248.00	170.00	74.60	58.00	45.00	49.00	45.00	125.00	.....	20.00	.....	4109.60
Chicago	102.00	.....	78.00	35.00	40.00	20.00	2.00	84.00	34.00	17.66	24.00	.....	.....	26.00	15.00	.....	3.00	.....	480.66
Cleveland	831.00	250.00	440.00	152.00	190.00	123.00	143.90	357.00	143.00	75.00	58.00	.....	.....	49.00	73.00	.....	14.00	.....	2898.90
College Springs	89.00	326.00	52.00	25.00	41.00	17.00	52.00	21.00	18.00	20.15	14.00	3.00	.....	17.75	15.00	1.00	3.00	.....	714.90
Colorado	173.00	224.00	119.00	80.00	88.00	36.00	26.00	193.00	64.00	28.00	5.00	.....	5.00	27.00	33.00	.....	7.00	.....	1108.00
Concordia	14.00	16.00	3.00	14.00	13.00	3.00	.....	.....	5.00	1.95	.....	.....	.....	12.00	2.00	.....	2.00	.....	85.95
Conemaugh	72.00	81.00	64.00	27.00	43.00	14.00	12.00	105.00	19.00	15.60	20.00	16.00	13.00	22.25	20.00	.....	6.00	.....	549.85
Delaware	133.00	450.00	175.00	72.00	75.00	24.00	57.00	88.00	33.00	33.95	17.00	11.00	15.00	16.70	25.00	.....	14.00	.....	1239.65
Des Moines	108.00	292.00	92.00	42.00	61.00	26.00	31.00	126.00	26.00	20.00	5.00	.....	.....	13.00	11.00	.....	5.60	.....	858.60
Detroit	290.00	17.00	163.00	.....	50.00	27.00	5.00	33.00	31.00	21.95	23.00	27.00	17.00	8.00	10.00	.....	4.00	.....	726.95
Frankfort	20.00	174.08	31.00	10.00	15.00	.....	.....	.....	.....	5.70	.....	.....	.....	5.70	.....	.....	.....	.....	261.48
Hudson	42.00	187.00	35.00	26.00	27.00	14.00	15.00	7.00	26.00	7.00	10.00	10.00	5.00	5.00	19.00	.....	11.00	.....	446.00
Idaho	21.00	32.00	18.00	9.00	9.00	8.00	7.00	13.00	10.00	4.00	6.00	.....	.....	10.00	3.00	.....	.....	.....	150.00
Illinois Southern	92.00	420.00	69.00	52.00	45.00	36.00	24.00	169.00	28.00	29.80	18.00	17.00	11.00	23.00	29.00	1.00	16.00	.....	1079.80
Indiana	4.00	244.00	31.00	15.00	17.00	10.00	8.00	43.75	14.00	9.10	3.00	3.00	3.00	6.00	11.00	1.00	1.00	.....	423.85
Indiana Northern	15.00	3.00	7.00	.....	5.00	2.00	.....	.....	2.00	.50	2.00	.....	2.00	9.00	1.00	.....	.....	.....	48.50
Kansas City	63.00	493.00	68.00	25.00	31.00	14.00	38.00	85.00	22.00	26.35	8.00	10.00	9.00	8.00	13.00	2.00	5.00	.....	920.35
Keokuk	77.00	359.00	104.00	37.00	36.00	14.00	20.00	29.00	35.00	13.00	2.00	2.00	2.00	16.00	41.00	.....	1.00	.....	788.00
Kiskiminetas	393.75	145.00	133.00	52.00	51.00	58.00	41.00	143.00	68.00	25.50	27.00	5.00	5.00	27.00	33.00	50.00	7.00	.....	1264.25
Lake	273.60	699.00	295.00	122.00	162.00	48.00	83.00	245.00	56.00	40.30	23.00	21.00	4.00	22.00	65.00	.....	1.00	.....	2159.90
Los Angeles	310.00	400.00	391.00	81.00	81.00	52.00	53.00	132.00	67.00	26.20	.....	.....	.....	26.00	40.00	.....	21.00	.....	1680.20
Mansfield	124.00	131.00	95.00	27.00	62.00	15.00	17.00	50.00	17.00	14.85	3.00	3.00	1.00	11.60	20.00	2.00	2.00	.....	595.45
Mercer	158.00	150.00	120.00	61.00	62.00	22.00	41.00	86.00	31.00	16.00	11.00	10.00	5.00	16.00	20.00	.....	5.00	.....	814.00
Monmouth	52.00	189.00	73.00	28.00	35.00	15.00	76.00	66.00	19.00	20.00	1.00	1.00	1.00	9.60	19.00	.....	.....	.....	604.60
Monongahela	905.00	598.00	1243.00	363.00	660.00	416.00	465.00	576.00	430.00	.....	.....	.....	.....	29.00	150.00	.....	7.00	.....	5842.00
Muskingum	202.00	400.00	123.00	79.00	83.00	58.00	53.00	202.00	60.00	39.00	9.00	11.00	1.00	47.00	44.00	.....	1.00	.....	1412.00
Ohio First	160.00	356.00	174.00	56.00	78.00	35.00	49.00	79.00	51.00	19.10	16.00	1.00	2.00	17.00	39.00	.....	7.00	.....	1139.10
Ohio Northwest	105.00	341.00	73.00	12.00	19.00	16.00	17.00	13.00	18.00	16.50	6.00	3.00	5.00	12.00	15.00	.....	2.00	.....	673.50
Oklahoma	138.75	30.00	52.00	17.00	26.00	16.00	3.00	19.00	15.00	8.00	7.00	7.00	7.00	15.00	8.00	.....	8.00	.....	376.75
Omaha	33.00	300.00	35.00	12.00	16.00	14.00	9.00	12.00	25.00	9.45	.....	.....	.....	7.00	8.00	.....	2.00	.....	482.45
Oregon	79.00	427.00	32.00	11.00	8.00	14.00	3.00	.....	14.00	9.95	.....	.....	.....	20.00	7.00	.....	.....	.....	624.95
Pawnee	17.00	69.00	17.00	7.00	7.00	5.00	16.00	25.00	3.00	11.15	.....	.....	.....	5.00	6.00	.....	.....	.....	188.15
Philadelphia	508.00	450.00	737.00	144.00	213.00	101.00	130.00	325.00	85.00	13.00	.....	.....	.....	20.00	31.00	.....	.....	.....	2757.00
Puget Sound	265.00	197.00	126.00	63.00	63.00	30.00	22.00	59.00	38.00	16.00	8.00	6.00	8.00	31.00	20.00	.....	2.00	.....	954.00
Rock Island	64.00	300.00	91.00	38.00	39.00	19.00	31.00	92.00	35.00	15.00	7.00	6.00	7.00	17.00	19.00	.....	2.00	.....	782.00
San Francisco	46.00	309.00	32.00	26.00	34.00	25.00	13.00	11.00	29.00	15.40	.....	.....	.....	20.00	20.00	.....	6.00	.....	586.40

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OFFICERS OF THE ANNUAL CONVENTION OF THE W. G. M. S. TO BE HELD IN GREENSBURG, PA., JUNE 13-17, 1930

President: Mrs. George Patterson, 2110 N. Uber St., Philadelphia, Pa.

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Second Vice President: Mrs. Howard Buchanan, 217 S. Second St., Monmouth, Ill.

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Treasurer: Mrs. J. B. Hill, 1531 Denniston Ave., Pittsburgh, Pa.

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Corresponding Secretary: Mrs. R. L. Thompson, 7116 Brighton Road, Ben Avon, Pa.

Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.

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Financial Secretary: Mrs. D. W. McNaugher, 2301 Osgood St., N. S., Pittsburgh, Pa.

Treasurer: Miss Sarah B. Henning, 1214 LeClair Ave., Swissvale, Pa.

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President: Mrs. S. B. Donaldson, 608 Hill Ave., Wilkinsburg, Pa.

1st Vice Pres.: Mrs. D. T. McKeag, 220 Belva St., Avalon, Pa.

2nd Vice Pres.: Mrs. J. P. Cameron, 312 Lehi Ave., Pittsburgh, Pa.

Rec. Sec.: Mrs. Craig Smith, 3504 Shadeland Ave., N. S. Pittsburgh, Pa.

Cor. Sec.: Mrs. Frank Long, 2434 Perrysville Ave., N. S., Pittsburgh, Pa.

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FREEDMEN'S MISSIONS

LIST OF WORKERS IN FREEDMEN'S FIELD UNDER THE W. G. M. S.

*Arlington—Girls' Matron, Mrs. Anna Michael; Kitchen Matron, Mrs. Blevins; Domestic Science, Mrs. N. D. Williams; Sewing, Miss Mizzila Horn; Boys' Matron, Mrs. Haynes.

*Camden—Principal, Rev. W. G. Wilson; Asst. Principal, Alonzo W. Young; N. H. Mann, Walter Anglin, Miss Annie Blevins, Miss Lenora Starkey, Miss Amanda Freeman, Miss Evelyn Haygood, Mrs. S. P. Marsh, Mrs. Alphonzo Young, Miss Mary Jones, Miss Lucy Woodward, Mrs. Nannie J. Bonner.

*Canton Bend—Domestic Science, Miss Carrie Johns, Miss Alma J. Thatcher.

Chase City—Matron, Mrs. Della Seright; Asst. Matron, Mrs. Lavina Gaines; Sewing, Mrs. Luella Tidball; Domestic Science, Mrs. Daisy Osborn; Supt. of Boys, Charles Blakewell; Asst. Matron, Mrs. Jones.

Henderson—Nine months; J. A. Warren, Mrs. Tarter, Mrs. Rogers, Mrs. Reddick, Mrs. Ellis. All time (Nurse), Mrs. Eva Adams.

Knoxville—Miss Anna Rutherford, Miss Jennie Robertson, Miss Myrta McVey, Miss Bertha Ball, Miss Laura Baum, Miss Katherine Sancken.

*Miller's Ferry—Domestic Science, Miss P. B. Banks; Supt. Boarding Dept., Miss F. O. Parker; Matron, Mrs. O. Hawkins; Sewing, Mrs. F. H. Cary; Supt. Hospital, Mrs. Nannie Rhea.

*Prairie—Principal, Prof. William Peters; Asst. Principal, Mr. James Rivers; Miss Hope Edwards, Miss Hattie King, Miss Elizabeth Bradford, Miss Mary Meadows, Mrs. Estella Perkins, Mrs. Etoila Peters.

*—Donations of Clothing needed. New materials and Christmas boxes are gratefully received at all stations. Remember to prepay freight and put name of society and place inside of box. Address contributions as follows:

Alabama. Shipping point, Arlington, Ala.

Arlington, Ala.—Post Office address, Annemanie, Camden—Rev. W. G. Wilson, Camden, Alabama.

Canton Bend—Rev. J. N. Cotton, Camden, Wilcox County, Alabama.

Miller's Ferry—C. S. Simpson, Post Office, Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry, Alabama.

Prairie—Prof. William Peters, Post Office address ,Prairie, Alabama. Shipping point, Catherine, Alabama. Mark for Prairie Mission.

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

LIFE'S DAY

Job 7;6—My days are swifter than a weaver's shuttle.

John 9:4—I must work the works of Him that sent me while it is day.

Our life, a little gleam between two eternities.—Carlyle.

"The period of life is brief;
It is the red of the red rose leaf;
It is the gold of a sunset sky;
It is the flight of a bird on high.
Yet one may fill the space
With such perfect infinite grace,
That the red shall vein all time,
And the gold through the ages shine,
And the flight be swift and straight
To the portals of God's own Gate".

The measure of a man's life is the well spending of it, not the length.—Plutarch.

A life spent worthily should be measured by a nobler line—by deeds not years.—Sheridan.

We shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer;
But what did we speak today?

We shall be so kind in the afterwhile,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander berth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But whom have we fed today?

We shall reap such joys in the by-and-by,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask;
But here and now do we do our task?
Yes, this is the thing our souls must ask,
"What have we done today?"

—Nixon Waterman.

"Do today's duty, fight today's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see and could not understand if you saw them" .

Who well lives, long lives; for this age of our should not be numbered by years, days and hours.—Bartas.

Live well thy day!
No one can say how soon 'twill pass.
The westering sun moves on apace
And 'ere we know, has run its race.
Live well thy day!

Live well thy day!
Nor dare to say that this or that is only ill,
That comes, before the day is o'er,
Who knows but it may bring thee more
Of joy than grief.
Live well thy day!

Live well thy day!
Thou can'st not say tomorrow, next week is mine,
The time is short.
Today alone is thine; improve it now
Before too late—it will not wait.
Live well thy day!

Live well thy day!
That when the day is done,
Thy Lord may say
"Well done", come home to Me
For all eternity,
Thou hast lived well thy day!

—Lilian McClintock Lanphere.

When the Christian's little day has drawn to its close, when the Christian's earthly sun has set, then there should be to him the beginning of a day whose sun shall never go down, and whose brightness shall be lessened by no intrusion of dark. Then a day shall break in which there shall be no anxiety, no care, no sorrow, no hiding of God's face, no struggle with temptation, no fall into sin; not one moment's darkness to mingle with that unvaried day.

—J. R. Miller.

Our Prayer:

"My Father, wilt Thou control the going out and coming in of all my days? May I begin my days well! May I end them in triumph! From beginning to end let there be light".

—Mrs. Mary Porter Kyle, Monmouth, Ill.